

# AMERICA

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Newman's Genius . . . . . MARTIN D'ARCY, S.J.

"His work was prophetic"

Newman's University . . . C. F. DONOVAN, S.J.

"A full, a humane, a universal education"

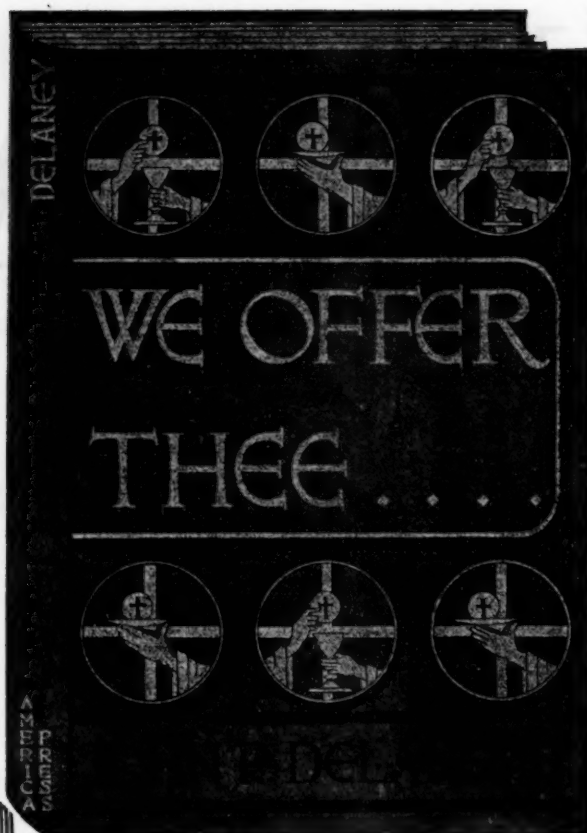
Newman and America

MONSIGNOR EDWARD HAWKS

"Novelties which were disturbing the peace"

Newman's Significance . . . JOSEPH J. REILLY

"Self-dedication to the cause of revealed religion"



BRIEF COMMENTARIES ON  
THE SUNDAY GOSPELS  
SKILFULLY LINKED  
TO THE MASS

By  
JOHN P. DELANEY, S.J.

\$2.50

"It is high time to pay tribute to Father Delaney for his weekly column in AMERICA all last year on the Holy Scriptures and the liturgy of the successive Sundays. The sincerity of our praise will be more evident if we publicly confess to having borrowed his thoughts more than once when receiving a last minute call to a week-end mission. And we suspect that many another confrère of the cloth is equally beholden to him."

—*Orate Fratres*, December 31, 1944.



"We have here no profound theological or mystical interpretations of the Sunday liturgy; Father Delaney's strength lies in applying the spirit of Sacrifice convincingly to everyday life and problems. It is 'moralizing' at its best, because based squarely on the objective pattern of the Church's life and ideals."

—*Orate Fratres*, September 9, 1945.



His Excellency, the Bishop of Trenton, presented a copy of "We Offer Thee" to each of the 253 priests of his diocese last week. He suggested that they might find the book of great value in preparing their Sunday sermons for the coming year.

Priests will find excellent sermon materials here. Each chapter takes a thought from the current Gospel and develops it into an interesting little talk—on suffering, for instance, or money or marriage or prayer. The book was written chiefly for the priest scheduled to give a parish sermon and searching for (1) a clear idea, (2) a fresh treatment, (3) a practical and modern application. Nearly all the talks are linked to the Mass and emphasize union with Christ, Priest and Victim. The book thus offers materials to Religious and laymen for meditation keyed to the Sunday Gospel.

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## COMMENT ON THE WEEK

**Honeymoon Ends.** Historians of the future will probably select September 27, 1945, as the date which marked the end of President Harry Truman's honeymoon with Congress. On that day Mr. Truman summoned to the White House the Democratic members of the House Ways and Means Committee and told them bluntly that he still wanted a \$25 maximum weekly payment for twenty-six weeks to tide the jobless over the reconversion period. Just two days before, the Committee had rejected the \$25-for-twenty-six-weeks program by an 18-to-6 vote, and later on had voted 14 to 10 to postpone "indefinitely" further consideration of jobless pay. Reports of the White House meeting stressed the candor and vigor of Mr. Truman's speech, his undisguised anger with the Senate for emasculating his proposals, his insistence that the House reverse the Senate and pass the program as originally proposed. But veteran observers could see little evidence that the President had succeeded in changing any votes. All but its most ardent supporters were ready to admit that the \$25-for-twenty-six-weeks proposal was dead and ready for burial. Indeed, in some quarters it was doubted that the House would even go as far as the Senate, which had voted to extend payments to twenty-six weeks, but only at the rates prevailing in the States. To his old cronies in the Senate he may be "Harry" still, but from now on President Truman, like most of his predecessors, will have to use the prestige of his high office, his command of patronage and his Party leadership if he expects the Congress to implement his legislative program. Once more on display in Washington is the familiar American spectacle of a President warring with a rebellious Congress.

**An Old Issue.** In the tug-of-war between Mr. Truman and the Congress there is nothing surprising or mysterious. If the break had not come over reconversion unemployment benefits, it would have come over any one of a half-dozen other pending proposals. The country is deeply divided today, as it has been for almost a decade, over the question of economic reform. Unfortunately for the efficient conduct of the Government, the split follows social and economic, rather than political, lines. It is this circumstance which makes it impossible for a Democratic President to count on a Democratic Congress for

undivided support. With some notable exceptions, Southern Democrats are social and economic reactionaries, inclined to ally themselves, on matters of domestic reform, with the well-to-do commercial farmers and businessmen who dominate the Republican Party. The fact that the Party of Lincoln has reversed its historic stand in recent years and espoused "States' Rights" in order to counter New Deal reforms has made the alliance more palatable. Thus the decision of the Democratic-dominated Ways and Means Committee—14 Democrats, 10 Republicans—to shelve unemployment compensation was a vote on social, not political, lines. Four Southern Democrats joined with the solid Republican minority to constitute a majority. This legislative impasse seems destined to endure until such time as 1) Republican progressives revolt against their leadership in Congress, or 2) the masses of people in the South are permitted to vote and thus retire the reactionaries who dominate the Democratic Party there, or 3) there is a new political alignment in the country. The first solution seems the most promising.

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**Army and Navy Methods?** Are the Army and Navy better educators than the colleges? Who said Yes? Who said No? The question has been hotly argued ever since the Army and Navy training programs got under way back in 1942. And now, through a grant of \$150,000 from the Carnegie Corporation, the American Council on Education hopes to decide the matter. Directed by Alonzo G. Grace, State commissioner of education for Connecticut, its plan is to study and report on a variety of procedures which the armed forces have used in the selection, classification and assignment of personnel; techniques of curriculum construction based on the job to be done; the emphasis laid on demonstration and performance in teaching and continuous measurement of progress; new uses of printed materials and of visual and auditory aids; short-term refresher courses and the armed-services library program. If the conclusions are to be of any worth, the researchers will have to keep the state of the question pellucidly clear. The topics listed for study are educational ways and means, not educational purposes. Yet *what* the Army and Navy purposed to do is as important as *how* they did it. Their techniques may have been perfectly adapted to the job they had to do. Will they be as well adapted to the job the colleges have to do? This is the crucial question for the American Council to answer.

**UNO in December.** Unruffled feelings and steady progress have marked the work of the Executive Committee set up after the San Francisco Conference on International Organization to prepare for the formal coming into being of the United Nations. Though meeting simultaneously with the Foreign Ministers the 14-member body has been successful in maintaining harmony despite the unseemly episodes going on elsewhere in London between the Foreign Ministers. Out of their work has come promise of the first meeting of the General Assembly to be convoked in early December. Decision on a permanent site has been narrowed to the United States and probably San Francisco, although in this matter final action must be left with the General Assembly itself. Under the urgings of former Secretary of State Edward R. Stettinius, Jr., American representative, who is anxious to get the United Nations going as soon as possible, the Executive Committee has speeded up its work and it is expected that the Preparatory Commission, consisting of representatives of the fifty-one Member States, will be able to meet in November. This Commission will probably act on the recommendations of the Ex-

ecutive Committee and call the first Plenary Session of the General Assembly for December 4. It will probably also agree that this first Session shall be exclusively constituent or organizational, to be followed by another Session in the Spring in which the delegates will have full opportunity to make the Assembly what Senator Arthur Vandenburg has called "the town meeting of the world." It is believed that the double session idea is the result of a compromise between the desires of the United States to see the Organization set up at once, and the fears of the Soviet Union that the Assembly will upset the apple cart before the peace treaties are agreed to by the big Powers.

**Reconversion Taxes.** Secretary of the Treasury Vinson's tax proposals, given to the House Ways and Means Committee on October 1, were nicely calculated to give a war-burdened people some necessary relief without at the same time raising undue hopes for the immediate future. He suggested that the Nation's tax load be lightened by approximately \$5 billion, with the reductions almost equally divided between individuals and corporations. Specifically, Mr. Vinson suggested that the three per-cent normal levy on individual incomes over \$500 be abolished, the excess profits tax on corporate income be eliminated, and, starting July 1, 1946, wartime excise taxes revert to pre-war levels. If the Congress agrees to abolish the three per-cent levy on individuals, about twelve million tax-payers in the lowest brackets will be excused from further direct payments to Uncle Sam. In view of the decline in wages, due to loss of overtime, downgrading and reconversion unemployment, this measure of relief seems imperative. But Secretary Vinson warned that "we cannot liquidate a great fighting machine overnight," that large Federal expenditures are still necessary, and that further tax reductions must not be attempted at this time. In view of the talk in some Congressional circles of reducing income taxes by as much as twenty per cent, this warning was very much in order. There was no assurance, however, that the Ways and Means Committee, in its present un-cooperative mood, would not ignore the Treasury's proposals and write a bill of its own.

**Polish Concordat.** The flimsy legal position of the Polish Provisional Government of National Unity, which recently declared the 1925 Concordat with the Holy See null and void, has been further exposed in the *Osservatore Romano*. To earlier replies that the appointment of two Ger-



mans as Apostolic Administrators of Polish dioceses can in no way be considered a violation of the Concordat, an article in the Rome journal adds charges that the Polish government itself is a transgressor. It is charged that articles 2, 20, 22 and 24 concerning free and direct communication of the Polish Bishops, clergy and faithful with the Holy See have been violated. Furthermore, the agreed subsidies to Catholic officials and institutions in Poland are not being granted. Recent press reports on the arrests of Polish Bishops and priests cannot be reconciled with the terms of the Concordat. CIP has reported that, notwithstanding the earlier releases of Polish news agencies, the decision of the cabinet to repudiate the Concordat was not unanimous. Vice Premier Stanislaw Mikolajczyk and three other Cabinet members, it is now known, opposed the action, which was carried 15 to 4. It is not likely that the replies from Rome will move the Polish Cabinet to reconsider or revoke its decision to end the Concordat. Meanwhile, the Church in Poland is left without any legal guarantees of its liberties, which had been based on the Concordat.

**Governmental Power.** The Pope's statements, on October 2, before the judges and lawyers of the Roman Rota find their narrowest application in settling disagreements between civil and ecclesiastical law concerning marriage and divorce. On the broad plane of principle, however, they clearly imply a condemnation of those who justify a particular form of government by alleging an analogy with the constitution of the Church. The origin and power of the Church are directly from God. In this respect the hierarchic Church is essentially different in its constitution from every organization springing from the will of men. Even in a perfect democracy the distinction between civil and ecclesiastical power would remain clear. In other forms comparisons are equally fallacious. This applies, declared the Pope, "no less for concepts of totalitarianism and authoritarianism than for their antithesis, modern democracy." Totalitarianism especially is far removed from ecclesiastical concepts of power. It seeks, the Pope said, to determine and fix all fields of human activities into mechanical and collective oneness under the banner of nation, race or class. Authoritarianism excludes citizens from effective participation in the exercise of community will. It divides nations into categories: the dominators and the dominated—whose relationships are characterized by mechanics and force. The Pope's words on the nature of government are not without meaning. A re-

reading of his 1944 Christmas message and of this present statement would be a good examination of conscience for those who talk glibly of government without bothering to check their concepts with traditional Christian teaching.

**Religious Statistics, 1945.** The *Yearbook of American Churches, 1945* estimates the total church membership in the United States for 1943 and 1944 at 72,492,669, which is equal to 52.5 per cent of the population. Catholics form the largest religious body, by far: 23,419,701, according to the *Yearbook*; but the *Official Catholic Directory* puts the figure at 23,963,671—quite a different matter! And the *Catholic Directory* errs, if at all, by understatement. 256 religious bodies are listed. Of these 13 report a membership in excess of a million. The Methodist Church comes second to the Catholic Church, with 8,046,129; the Baptists third, with 5,667,926, and Jewish congregations count 4,641,184. All the Protestant bodies add up to 41,943,104. Three challenging facts come to the surface from a study of the *Yearbook*: 1) though the number of church members, and the percentage of church members in the population, are the highest ever reported by the *Yearbook*, nevertheless the truth is that almost one half of our American population is not affiliated with any religious body; 2) gifts and bequests to religion in 1942 amounted to \$720,800,000, which was only about .8 per cent of a total consumer outlay of 89 billion dollars; and 3) in 1942, 16 Protestant bodies with 23 million members, reported gifts of \$351 million, or \$15.17 per capita.

**Italian Reconstruction.** Recent reports from Italy indicate that the country is progressing slowly but surely along the hard road of reconstruction. April 29, the day of the German surrender in Italy, found the country still in a chaotic state politically, socially and economically. The nation spent \$94 billion of its slender resources on a fruitless war. Twenty months of the allied campaign brought liberation from Fascism but also widespread destruction as a result of military operations. Rival political parties struggled for supremacy and, despite the fact that over 95 per cent of the population is nominally Catholic, Communism was not without supporters. The Pope, in a message on April 29 to the National Catholic Action Conference, reminded its members of their duty not to endorse social theories or systems which are unlawful. Under Premier Parri, who took over after Bonomi quit on June 12, the

coalition government is making progress toward stability. A final peace settlement is eagerly desired by both the government and the people, who are convinced it will hasten the work of reconstruction. The Allied Military Government progressively encouraged a free press, allowed the publication of numerous dailies, lifted censorship and assisted in the elimination of Fascist ideas in schools and government circles. Confidence in the government is growing, as is shown by increased savings and large subscriptions to the reconstruction bond issue. Barriers to foreign trade are fast disappearing but much help from outside is still needed. Threats of revolt should be discounted, as excessive fear of them probably springs from people being unaccustomed to democratic criticism of government after years of authoritarian regimentation. It is to be hoped that forces of reaction will not succeed, in Italy or elsewhere, in uncritically affixing the label "Communism" to every popular plea for political and economic democracy.

**Murder of a Race.** Concrete evidence of the tragic results of unchecked theories of race and class superiority and of ultranationalistic persecution of minorities is found in the fate of European Jews before and during the war. This is not to deny that many Christians suffered intensely, but only to state that in proportion to the total population the Jews bore the brunt of the hatred that springs from conscious and unconscious idolatry of nation, race and class. Of six million European Jews only one and a half million are accounted for. It is known that in Poland under the Nazis eighty thousand were murdered in one night. Five hundred thousand were fortunate enough to emigrate to countries that would shelter them. The picture is indeed tragic; the lesson should be obvious.

**Palestinian Question.** As an aftermath of the suffering comes the controversy over Palestine. Zealous Zionists, seeking a home for their persecuted brethren, look to Palestine for a solution.

They want a national state or at least lifting of immigration quotas to accommodate thousands more of the outcasts. This latter course, as well as the former, is fraught with dangers that should be recognized now. Many Jews, and notably the American Council on Judaism, see a possible threat to their security and citizenship if a Jewish nation is established. They, as do many others, foresee the inevitable conflict with the Arabs. Since a number of American political and cultural leaders are supporting the Zionist hopes, they must be ready to accept the responsibility that this intervention in Arab affairs brings with it. The British, whose fingers have been burnt by conflicting commitments, have a right to demand that we accept the consequences of a policy founded in sympathy for Europe's persecuted Jews. They deserve justice and charity; but securing it for them brings up problems—one of which is the Palestine question.

**China Friendship Day.** On October 10, for the second year, this nation will join in a salute to the Chinese Republic, thirty-four years old. Programs in every State in the Union will recall China's heroic resistance to Japanese aggression for eight long, horrible years; the cordiality of our relations with her will be highlighted. More than mere felicitations, however, might well be the fruit of the day's celebrations. A fruit much more nourishing would be two-fold: China's deepening realization that it can depend on the good offices and influence of this country to uphold the hands of the Central Government in its present conversations with the Communists, and our concomitant realization that China, with its traditional moderation and poise, is a splendid partner in that unity of nations which is now, unfortunately, finding the initial going somewhat rocky. The statement of Foreign Minister Wang made at the end of the London Peace Parley might well be pondered by the Big Three before any future meeting:

The bitter . . . sacrifices of war have taught us the Chinese that peace is, indeed, indivisible. We are not concerned with questions of prestige. Our desire is to see collaboration among the five powers of the Council consolidated and this outweighed all other considerations.

The Big Three, for the peace of the world, cannot afford to exclude from top direction a nation whose philosophy on the cooperation among nations is thus sane and unselfish. China values America's friendship; it is time for the United Nations—and America can take the lead in this—to put a higher value on China's potential contribution to world peace.

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## WASHINGTON FRONT

Some weeks ago I described in these columns what seemed to be a plot to oust Colonel Keegan, the American military governor in Bavaria, and I wondered what was behind it. Since then Colonel Keegan has returned home to resume his place on the New York City Council, but the drive has still gone on unabated.

The next target was no less a person than General Patton, who was reported called by General Eisenhower to receive a reprimand on his conduct in Bavaria and was subsequently transferred to another command.

A New York *Times* correspondent, Raymond Daniell, let the cat out of the bag. In a dispatch to his paper, September 27, he tells us what I suspected all along, that "the crux of the controversy now raging there is the incumbency of Fritz Schaeffer as Minister President." Mr. Schaeffer is represented elsewhere in the dispatch as head of "the reactionary People's party" "firmly in the saddle."

Now this People's party is the Catholic democratic party of Catholic Bavaria, and Schaeffer himself spent several years in one of Hitler's concentration camps. His party broke off from the Center Party some years ago, and Schaeffer is certainly not a Nazi.

Mr. Daniell goes on to speculate about a merger of the Socialists and Communists in a Government, "although," he says, "in Catholic reactionary Bavaria any liberal movement starts off with two strikes on it." How the *Times* let him get away with that is a mystery.

Note the use of the word *reactionary* to describe the Catholics and the word *liberal* for the Communists, though nothing is less reactionary than the Catholic Democrats, nor anything less liberal than the Communists.

The latest chapter in this story was in an AP dispatch on October 1: "Wilhelm Hoegner, new Minister-President of Bavaria, declared today that his government would go to the Left, probably to include Communists in the Cabinet. . . . Hoegner charged that the late regime of Friedrich Schaeffer was too far to the Right, with only one Red spot, in the labor ministry."

Returning Chaplains tell us that we have put Communists in everywhere as mayors in Italy. Is this stupidity, or is it malice? Is there any sane reason why we should oppose the Communists' practices in Rumania and Hungary, and then do just what they want in the territory controlled by us?

WILFRID PARSONS

## UNDERSCORINGS

"Reconstruction will never succeed without God" is the keynote of the Joint Pastoral of the Austrian Hierarchy, read in the churches on October 7. "We therefore expect the builders of a new Austria to grant priority of residence to the Lord. For this reason the Church demands the right to freedom of worship and to freedom of conscience which has been so loudly proclaimed. The freer the Church can work, the better it will be for the people." It is the Hierarchy's conviction that the restoration of religious education is a cardinal means of national reconstruction.

► Calling on Catholic America to observe Mission Sunday, October 21, with especial fervor, Rt. Rev. Msgr. Thomas J. McDonnell, National Director of the Propagation of the Faith, said that the tragic plight of missionaries after years of bombing, internment, impoverishment and almost ceaseless flight, creates a need for a soul-stirring proof of sympathy and understanding on the part of others, particularly their own countrymen.

► Very Rev. Msgr. Joseph F. McGeough, American priest attached to the Vatican, recently reported that the work of the Pontifical Relief Mission for displaced persons in Germany and Austria is making excellent progress. Repatriation of French and Italian nationals from the American zone is almost completed, he said. The work in the American area is now mostly concerned with nationals of the Baltic states and other countries of Eastern Europe.

► A high point in Boston Catholic history was reached on September 27 when 45,000 boys and girls gathered at Alumni Field of Boston College for a Holy Hour. Archbishop Cushing appealed to Catholic youth to practice obedience and to build their future on a spiritual foundation.

► The silver jubilee of St. Augustine's Seminary at Bay St. Louis, Mississippi, on October 16, invites some statistical recollections. The first American Negro priest, Rev. James Healy, was ordained in 1854. Between that date and 1934 (when St. Augustine's first class was ready for ordination) only 14 Negroes were ordained in the United States. Since 1934, however, 19 were ordained at St. Augustine's and 7 elsewhere. The grand total is 40.

► Election of Msgr. J. Jerome Reddy, Director of Catholic Charities of the Brooklyn Diocese, as the new president of the National Conference of Catholic Charities, was announced from the St. Louis meeting of the Board of Directors of the Conference on October 1.

A. P. F.



# The Genius of Newman

MARTIN D'ARCY, S.J.

There are diversities of genius, but one type is unmistakable. It is that of the prophet. The prophet is ahead of his contemporaries because, having a profound and singular sympathy with their ideas and temper, he can realize and forecast the bent of those ideas. But it is not enough that he should be able to "feel" what is coming; he must distinguish the true lines of development from the false, place the new ideas in the context of the eternal and make the right mixture of the old and the new in his own thought.

There were many so-called prophets in the Victorian era in England. Carlyle has not survived the test of time; Ruskin still speaks, though intermittently. The most authentic of all is Newman. This is the more surprising as Newman seems to have had the least opportunity of all of sounding the ideas of his time. His upbringing was narrow and unworldly. The Oxford where he lived during his formative years was only slowly recovering from the torpor of the eighteenth century, and was still quite out of touch with the progressive movements of the day on the Continent and in England. To the end of his days Newman remained an Oxford man in his outlook, and the very titles of his books suggest that his interests were confined to particular and passing problems connected with the Oxford movement and English religious and controversial issues. The astonishing fact is that despite these handicaps he should have had such an insight into the spirit of his age and proved himself a prophet.

The nineteenth century saw the gradual breaking-up of an old, unified system of belief and the assumption of a new habit of mind. The change had been heralded by the German philosophers in the separation of religion and metaphysics from science, and in their suggestion of a dialectic of change. But this dialectic was logical, not factual and historical. It preceded and only suggested the decisive change of outlook which is well symbolized in the year 1845, when Darwin explored in the *Beagle*, Renan left the seminary and Newman finished his *Essay on Development* and became a Catholic. From then on, liberal ideas, evolution, new criticism, new methods in science and biology and a new interest in man's history and development came rapidly into vogue. In short, old standards were being replaced and man was regarded as the measure of all things.

The good that came out of this change can be

seen in the new interest in democracy, in the improvement of social conditions and in the assertion of the individual's rights; and the Catholic attitude was expressed in a famous series of Encyclicals issued in the latter half of the nineteenth century.

The evil, however, which had to be closely watched was an excessive belief in individualism and in liberal ideas. Individualism did not mean that the dignity of the human person in dependence upon God was realized. A false doctrine of man defaced God's image. He was both exalted and degraded. He became, on the one hand, the supreme critic and, on the other, he became part of the world process, an atom to be examined under the microscope in the new science of psychology, a member of the state or of society and a part of the developing world to be studied with the help of biology, anthropology and history.

Now it is in the light of these changes that the prophetic genius of Newman can best be seen. He was the undying opponent of Liberalism, and to an undiscerning generation he pointed out the evil lying hidden in it. Once man overestimated his own status in creation, the authority of God in Scripture and in the Church would be bound to diminish. The gate of our Western civilization would be carried away by the intellectual Samsons. And once religious authority and order were removed, social life would tend to anarchy or despotism. The Anglican Church did not heed Newman's warnings, and it has paid the price; and at the moment the whole civilized world is hovering over the abyss.

But with Newman's sensitiveness to the atmosphere of change went an extraordinary capacity for absorbing what others felt to be fresh and good. There are great differences in method between the working of his mind and that of Darwin, yet it remains remarkable that he should have been drawn to a study of the development of a living body like the Church and formulated for himself the laws of such development. The older theologians, thinking in terms of the traditional logic, looked for growth in the continuity of principles and in a logical sequence of doctrine. Newman shifted the emphasis from logic to life by appealing also to permanence of type, anticipation in the present and past of what is future, and the power of assimilation and chronic vigor. So it is that the truth of a doctrine is recognizable by



unity of growth and variety within permanence and identity.

This conception of development incorporated the best ideas which were soon to dominate scientific criticism. It loosened the stiff logical categories in which critics and philosophers were accustomed to think; it meant that man was regarded now not only in his essence but in his existence, that is to say, in his individuality and in his place in history. It is one thing, for instance, to use a notional idea of man and settle the necessary relation of his reason to the gift of Faith; it is quite another thing to take man as we find him now and in the past, to give him reality and individual traits, and tackle the same problem.

Newman saw man in time, the "changing mobile image of eternity," and tried to answer the question: what does belief mean to him; and how, despite circumstances and amid prejudices and with his curtailed imagination, does he respond to truth when proffered to him? So urgent did these questions seem to him, that we see him from the early days of his *Parochial Sermons* returning again and again to the question of man's variability and the secret and private demands of his conscience, the true law of inner growth, the relation of reason to faith and the inner story and meaning of human beliefs.

Already before 1845 he had analyzed again and again the value of human reason. He saw that Liberalism exceeded all bounds in its trust in it. The great *Essay on Development* is balanced by another treatment of it in a sermon from a more psychological standpoint, and we can see from the correspondence given in Ward's *Life* how long he had been pondering over the *Grammar of Assent* before he undertook the complete working out of that problem in his old age.

The *Grammar of Assent* illustrates perhaps better than any other book how alive he was to the movement of thought of his time. Once man is studied as an individual and in history, his errors, his prejudices, his fantasies are so striking as to veil the workings of his reason. Perchance his notional assents may be reasonable, though they are for the most part unreflective beliefs; but his real assents are determined by many factors. Now the strange thing is that the older logicians paid little attention to belief; they were taken up with deductive reasoning and, later, with an ideal form of induction for the physical sciences.

But, in fact, for the majority of our assents, whether in physical science or in any other form of investigation, we rely on the words of others. Above all is this true of history, and even of the

Divine origins of the Christian religion. As this came to be realized and as history became more and more the characteristic study of the modern world, all was seen to turn on that form of knowledge called belief. Can it be guaranteed? And if so, how?

To answer this we cannot rely entirely on the old logicians. They were occupied with formal propositions and simple apprehensions. To have examined the grammar of our assents would have confused their aim. But now we need to look into the workings of the individual mind and find a way through its labyrinths. William James and McDougall—and more recently the psychoanalysts—are supposed, and rightly so, to have advanced the study of the interior of the human soul and its convictions. But the pioneer and master of this study is Newman. He it is who has described human nature from the inside and, perhaps because of his deep sense of its imperfection, has been able to mark out the stages of its development and reveal the sources of belief.

For this reason Newman appears, despite the out-of-date controversies with which he had at times to deal, to be so modern. His work was prophetic. But it was prophetic not only in being foreseeing but in being wise. He foresaw the corrosive quality of Liberalism, and he realized the weakness of human judgment. Left to himself, man has to make probability the law of human life; and at this moment philosophers and scientists are telling us that, apart from platitudes, human knowledge is confined to probability. Human thinking has lost its confidence and, since Kierkegaard, religious thought at its best, outside the Church, is consumed with *Angst* (fear). Fr. Przywara has maintained that Newman is really the completion of the great religious thinkers, Pascal, Malebranche, Hegel and Kierkegaard. Without making such a great claim as this, we can agree with Przywara that Newman did see the temporal, with its changing phases, its apparent vanity, its spiral ascent, its second best, its failures and anguish, its pretensions and tentative successes, in the focus of the eternal.

The modern thinker has a very tenuous hold on the meanings of progress and evolution, and even of man, because he has no ultimate terms of reference. He is forced to be content with a moving film of human thought and act, a dissolving image of man in history or in evolution. But Newman, as he tells us himself, was more conscious of the self in its relation to the Absolute than of the passing pageantry of this world. He is able, therefore, to show that "human history, whose course is to

all appearance purely natural, which, indeed, so often actually opposes God and even appears to exclude His Providential guidance altogether, nevertheless subserves the unique historical revelation, unfolding with an awe-inspiring logic the fundamental ideas of God's word." The world is all the while being judged, and His Word is being fulfilled.

Here is the wisdom which lights up the period of thought and history through which we are passing. So appropriate is it to these days that we are witnessing a spasmodic effort by Karl Barth and others to express it. Newman with prophetic genius formulated it so as to bear intimately on the troubles of our times, and his formulation has that characteristic of great genius and wisdom, finality.

## UNIVERSITY— ACTUALITY OR IDEA?

CHARLES F. DONOVAN, S.J.

It does not take a bold prophet to predict that when the current emergency years have passed there either will be a swing away from utilitarianism in collegiate education or there will not. The disjunction is complete, for so long as curricula are chosen by the rule of expediency, mere dabbles in "cultural" subjects will not liberalize our colleges. The philosophy of utility is antithetic to the philosophy of liberal education. For the Catholic educator the postwar prospect is not only a disjunction; it is a dilemma. Either alternative is a horn. If utilitarianism remains in possession, we must not only hold our ground against it, we must regain the ground we were forced to yield when wartime urgency made specialization a necessity. Whereas, if there should be a reaction against vocationalism and a reversion to the liberal curriculum, we will be faced with perhaps a more dangerous evil: a natural, irreligious humanism, alluringly charming and intoxicating to a world which has too long been starved of true intellectual adventure.

For the next few years, say during the seven years that lie between this centenary of Newman's conversion and the centenary of his renowned Dublin lectures, we would do well to reread and ponder and draw argument and deepened conviction from Newman's educational pronouncements. In his Tamworth Reading Room articles, his Dublin lectures and his University addresses, he attacks two major issues, and they are precisely the issues that constitute our dilemma—vocational

as opposed to humanistic education and secularist as opposed to religious education.

In page upon page and chapter upon chapter of lucid exposition Newman constructs his thesis—that a full, a humane, a universal education must be a combination, respecting due order, of religious and liberal knowledge. His plea for each of the complementary parts of this total university program stands as the most cogent refutation of materialism and utility in education that our language, perhaps any language, knows. The idea of a university propounded by Newman was old when he stated it. Had he never spoken, it would have been, and would be still, the only true idea of a university. But though his concepts were not original, they were expressed with a classic clarity and finality that make almost canonical books for Catholic educators, especially in this day when the tide of skepticism, infidelity and expediency has risen far higher than it stood when Newman struck out against secularism and professionalism.

It is heartening, amid today's encircling gloom, to read definitive maxims like these, written before Newman's conversion, under the pen-name "Catholicus":

Christianity, and nothing short of it, must be made the element and principle of all education. Where it has been laid as the first stone, and acknowledged as the governing spirit, it will take up into itself, assimilate and give a character to literature and science.

If we attempt to effect a moral improvement by means of poetry, we shall but mature into a mawkish, frivolous and fastidious sentimentalism; if by means of argument, into a dry, unamiable long-headedness; if by good society, into a polished outside, with hollowness within, in which vice has lost its grossness and perhaps increased its malignity; if by experimental science, into an uppish, supercilious temper, much inclined to skepticism. But reverse the order of things: put Faith first and knowledge second; let the University minister to the Church, and then classical poetry becomes the type of Gospel truth, and political science a comment on Genesis or Job, and Aristotle changes into Butler, and Arcesilas into Berkeley.

Greater insight into Nature will lead a man to say: "How great and wise is the Creator, who has done this!" True: but it is possible that his thoughts may take the form of "How clever is the creature who has discovered it!" and self-conceit may stand proxy for adoration. This is no idle apprehension. (*Tamworth Reading Room: 3, 7*).

Heartening, too, are dicta like the following, written when Newman was "Catholicus" in the fullest sense:

I cannot so construct my definition of the subject-matter of University knowledge, and so draw my boundary lines around it, as to include therein the other sciences commonly studied at Universities and to exclude the science of Religion. . . . Admit a God, and you introduce among the subjects of your knowledge a fact encompassing, closing in upon, absorbing, every other fact conceivable. How can we investigate any part of any order of knowledge, and stop short of that which

enters into every order? All true principles run over with it, all phenomena converge to it; it is truly the First and the Last. . . . You will soon break up into fragments the whole circle of secular knowledge if you begin the mutilation with the Divine.

In a word, religious truth is not only a portion, but a condition of general knowledge. To blot it out is nothing short, if I may so speak, of unraveling the web of University teaching.

Knowledge is one thing, virtue is another; good sense is not conscience, refinement is not humility, nor is largeness and justness of view faith: Philosophy, however enlightened, however profound, gives no command over the passions, no influential motives, no vivifying principles. Liberal education makes not the Christian, but the gentleman.

Surely it is very intelligible to say, and that is what I say here, that liberal education, viewed in itself, is simply the cultivation of the intellect, as such, and its object is nothing more nor less than intellectual excellence.

A great memory, as I have said, does not make a philosopher, any more than a dictionary can be called a grammar. There are men who embrace in their minds a vast multitude of ideas, but with little sensibility about their relations towards each other. These may be antiquarians, annalists, naturalists; they may be learned in the law; they may be versed in statistics; they are most useful in their own place; I should shrink from speaking disrespectfully of them; still, there is nothing in such attainments to guarantee the absence of narrowness of mind, or fulfil the type of liberal education.

A University is, according to the usual designation, an Alma Mater, knowing her children one by one, not a foundry, or a mint or a treadmill.

Shut your College gates to the votary of knowledge, throw him back upon the searchings and the efforts of his own mind; he will gain by being spared an entrance into your Babel.

By such a concatenation of texts, taken almost at random from the luminous pages of the *Idea of a University*, the simple, the vast, the true concept of a university is outlined. It is *our* idea. Catholic education alone can fulfil its specifications. Catholic education alone professes and attempts to do so. We have the field to ourselves. Others fail in one department or the other, either in the secular or in the religious; by not affording the enlargement of mind that can come only from a liberal curriculum, or by offering a humanism which, without the basis and complement of religious knowledge, is sapless, false and barren.

But let complacency be far from us. We, and we alone, have the idea of a university. But where is the actuality? As we review the catechetical principles of collegiate education laid down by Newman, let us examine our consciences. Are we fulfilling our profession and our promise in either province, religious or cultural?

After bleak decades of specialization, useful facts and laboratory bondage, if in collegiate circles there arose an institution which literally fulfilled the prescriptions of liberal education as enunciated by Newman, which gave enlargement

of mind, "a clear, calm, accurate vision and comprehension of all things, as far as the finite mind can embrace them, each in its place, and with its own characteristics upon it"; if there were a college which made men philosophers in the literal sense, which gave them a familiarity and fellowship with the great minds of history; which made intellectual pursuits—reading, thinking and writing—not a four-year drudgery but a lifetime's adventure; which turned out graduates who were artists at least to the extent of intelligently fraternizing with the world's great artists—if such a school arose, would not students flock to it from all parts of America, as Europeans flocked to medieval Paris or Salamanca?

We have been true to the humanistic ideal. But it is no small thing to give the amplitude, the elevation, the enrichment of mind that that ideal implies. And the ideal will not be realized by mechanical imitation of the humanistic method or by catalogue- and syllabus-service to the great humanistic tradition. It will not be realized through the labored translation of scraps of classical authors, through arid contact with scattered verse and fragments of prose, through the memorizing of authors, titles and dates, through rote learning of proofs and definitions. Only under the influence of inspired and inspiring teachers who demand and evoke mature effort can the student's mind expand and grow to meet great artists and thinkers on their own, not on a schoolboy's, ground. The student has a right to experience the exhilaration, the lift, the expansiveness that come from high intellectual companionship, from *personal mastery* of some part of the great and beautiful things of the world.

If there should be a resurgence of liberal education, if professors and young men became alive to the zest and emancipating joy of intellectual life, could Catholic colleges, on the strength of present performance, meet the challenge and draw the "votary of knowledge" to themselves? Whatever and however valid our excuses may be, we can hardly boast that we have generally fulfilled our aim. Perhaps we have lost the spirit ourselves. Perhaps we have been stressing the wrong things. We have extolled the disciplinary value of a classical education with almost Teutonic enthusiasm. Mental discipline is essential, it is necessary in all true education, it is a by-product of the humanistic tradition. But it will not keep that tradition alive. Only enjoyment will do so. Stuffy people may be permanently motivated by the desire for intellectual discipline; others will not. Normal human beings do hard non-utilitarian work—and



mature thinking and reading are hard work—only because they enjoy it, because they love it, because they find it soul-filling, satisfying, enriching. The real humanist, the philosopher, he who possesses the intellectual health, excellence and cultivation of which Newman speaks, is not a mere student, trainee, acquaintance or analyst of wisdom. He is, according to the parent language, wisdom's *Lover*.

In the field of religion, Catholic education naturally stands on securer ground. Without doubt or cavil, we possess the truth, natural and supernatural; and our commission is from Christ. We are relatively unique, in this day, in centering our education on the *Summa Veritas*, the supreme object of the intellect. We are absolutely unique in teaching by God's authorization. But our norm for self-evaluation should not be those institutions which have neither the truth nor the authority to speak it. Rather it should be the very exactions and responsibilities of our high office.

It is encouraging to find among Catholic educators a lack of complacency about their work in teaching religion. They go over and over the ground in articles, surveys, regional and national meetings, trying to find an improved curriculum and improved techniques. Some feel that our approach is too moralistic, others that we give little more than advanced catechism; some contend that religion courses should present unwatered theology, others that we have had too much theology and not enough spiritual guidance. Whatever be the answer, so long as we remain restless, dissatisfied with routine or slipshod handling of religion courses, anxious for improvement in so vital a department of education, the prospect is good that we may one day achieve our total aim—schools and campuses alive with Christian humanism, offering the best for mind and soul, the best in the natural and supernatural orders, ministering to students who are, in dead earnest and in very practice, lovers of wisdom and lovers of Christ.

Finally, it may not be impertinent in a paper somewhat commemorative of Newman's philosophy of education to observe that Newman would hardly approve of the compromise by which Catholic students attend secular colleges and gather for religious exercises and instruction in clubs bearing his name. This is entirely apart from any question of the necessity or value or the ecclesiastical support of such clubs. There is question here only of what Newman's opinion of them would be. For him religion is not an appendage to the curriculum, an afterthought, an enterprise organized and conducted privately and tolerated

by collegiate authorities. It must be integral to the college program—"the element and principle of all education, laid as the first stone, acknowledged as the governing spirit."

Let it not be said in retort that Newman himself once contemplated a Catholic establishment at Oxford. Remember that, even after his conversion, Oxford was to him an essentially ecclesiastical institution, paying homage to religion and acknowledging its primacy in the hierarchy of learning. The type of school Newman combated was the irreligious, wholly secularist college which denied any place to theological studies, such as the then newly established London University. And surely the great majority of American colleges today bear a far stronger resemblance to the London than to the Oxford of Newman's day. Such being the case, a modern secular school plus a Newman club adds up to a sadly inadequate fulfillment of Newman's idea of a university.

## CARDINAL NEWMAN AND AMERICA

MONSIGNOR EDWARD HAWKS

The conversion of John Henry Newman was not of direct interest to many people in this country. The religion prevailing in the United States was solidly Protestant. Those who knew anything about the event that rocked the Established Church of England on its foundations and drove the Oxford Movement from its birthplace were complacent rather than surprised. They could see little difference between Prelacy and Popery, both of which, in their opinion, substituted a priesthood for the liberty of the Gospel. The only Americans who were directly interested were the Episcopalians and the Catholics; both feeble folk at that time.

The Catholics of 1845 had already lost conscious touch with England. Even in Maryland the relationship was genealogical. The fast-growing Church was almost wholly Irish and, as other immigrants poured in from every country in Europe, the saga of the *Ark and the Dove* passed into a hazy memory. Moreover, the Irish Catholics were suspicious of the Oxford men, and not without reason. Newman had written violent attacks on "Romanism," and as a staunch Tory he had openly opposed Daniel O'Connell. This feeling is reflected in the American Catholic Press of the day, which reported the news of the conversions without enthusiasm. Newman Clubs came later.



It is among the Episcopalians that we find reactions to the Tractarian Movement and its climax. To understand the situation we must go back to the days before the Revolution. The Church of England in this country was then a part of the diocese of London. In certain States, notably Virginia, it was supported by taxation. In New England it had for many years been proscribed. In Connecticut, however, owing to the conversion of the President and six of the faculty of Yale to Episcopacy earlier in the century, a strong native growth had been developed. Elsewhere the lack of bishops, the irreligious spirit of the times, and above all the decay of dogmatic principles, had left it without strength to face the shock of the Revolution.

Strangely, it was in those parts of the country where its establishment had been strongest that it met with its greatest disaster. In Virginia it was deprived of all its property except the church buildings. Numbers of clergy, who had been faithful to George Washington, left the country, whilst others ceased to officiate. Most of the lay people were quite ready to unite with Presbyterianism and fashionable Unitarianism. The clergy who remained loyal to the Anglican traditions were only a handful. Their first efforts at reconstruction were faltering. They were willing to abandon the Nicene and Athanasian Creeds and to cut one of the clauses out of the Apostles' Creed. Thus the American Episcopalians were facing, at the beginning of the century, the same danger of infidelity that aroused the Oxford Fathers thirty years later. In both cases the situation was met by an appeal to those distinctive features which separated the Anglican Church from other Protestant bodies.

In 1832 the Established Church was in danger of dissolution. The Reform Bill had changed the character of the membership of the House of Commons. The new Parliament called upon the Church to show cause why it should not be deprived of its privileges and be compelled to share its resources with other denominations. The Oxford Movement was the answer to this threat. So loud was the answer that the Establishment has been maintained to the present day. The claim was made that the Church was of Divine origin, and descended from the Apostles by episcopal succession. For this Parliament cared nothing, but it did have to reckon with revived activities that baffled its schemes.

The Episcopal Church in this country had made the same claim long before the Oxford Movement. It offered itself to the country as the perfect

primitive Church. It occupied the path of virtue between the superstitions of Rome and the abnegations of Geneva. It appealed to the golden age of Anglicanism which lay between the decay of Calvinism and the coming of William of Orange; the age of the Caroline Divines, who had grounded their theology upon the writings of the Fathers of the early Church rather than on the fulminations of the Protestant Reformers.

The revival of Anglicanism in this country is bound up with the names of Seabury, Hobart and Hopkins. The first saved it from Unitarianism; the second built up its institutional life, especially its educational facilities, and the third guided it through the dangers of the Tractarian controversy.

The Oxford Fathers were well aware of the revival in America, and regarded Hobart as the ideal primitive bishop. Newman records the pleasure of meeting him at Oxford, where he was given a great welcome. He died before the Oxford Movement achieved its stride. Catholics will remember that he was the dearest clerical friend of Mother Seton during her days of religious uncertainty.

When the Tracts for the Times began to reach America they were received with a certain condescension. At first it was thought that there was nothing novel in them, and there was surprise that they should arouse any opposition. The leaders in this country were strong High Churchmen, and the Tracts were decidedly to their taste. But a new tendency was soon discovered. Bishop Hopkins sounded the alarm. He discovered three departures from the old High Church position.

The first departure was the refusal of the Oxford men to regard the other Protestant denominations as "churches." The reference here is not so much to the Nonconformists, or Dissenters, in England, which all good High Churchmen regarded as schismatics, but to the highly respectable Lutheran and Calvinistic Churches on the continent of Europe. Their case was different. It was not their fault that they had no bishops. The Caroline Divines did not scruple to communicate with them when abroad. They had worked out a theory that episcopacy was necessary where it could be had, but was not of the essence of Church Unity.

Bishop Hopkins had to face a different situation from that of his brethren in England. They could unchurch those who refused episcopacy; but he was living in a country where all but a handful of Christians abhorred bishops almost as much as they abhorred the Pope. He contended that the

Tractarians had introduced an idea that was practically unheard of. They regarded episcopacy as absolutely necessary; those who had no bishops had no Sacraments and no membership in the Church.

Another departure was the High sacramental doctrine concerning the Eucharist. To Bishop Hopkins, who was a receptionist, the doctrine of the Real Presence as taught by the Oxford men was nothing less than Transubstantiation. In this matter he is certainly unfair, and departs from the very Divines he professes to follow. But we can see why. He realizes that the Real Presence demands a priesthood, and a priesthood demands a severance from the whole development of the Reformation.

The third departure was the willingness of the Oxford men to accept the Council of Trent as a possible settlement of religious belief. They denied that there was anything in Anglicanism which made it impossible for an Anglican to defend the decisions of the Council as pious opinions. This gave mortal offense. Protestantism had flourished by its opposition to Popery and its glorification of the Reformers. The Oxford men were doing the exact reverse. They openly declared that it was their purpose to undo the Reformation and to seek for eventual reunion with Rome.

The Oxford Movement, both in England and in this country, has always been divided in its opinions about the Holy See. Newman wavered and eventually accepted Rome. Many of his followers adopted the anti-Papal position and developed what is now known as the Anglo-Catholic Party. In America the High Churchmen who were led by Hopkins practically stamped out the whole Movement. They deposed one bishop and suspended two others. It was not until after the Civil War that Anglo-Catholics, or Ritualists, began to make headway again.

However, there were Episcopalians who opposed Hopkins. They followed Newman because they were attracted to the spiritual ideals of his leadership. In 1832 there were only 30,000 Anglican communicants, or one in every three hundred of the population in the United States. This handful spoke of their Church as a model for Christendom to follow. It was far different in England. Here the call was for penitence, not boasting. The Oxford men fasted to the limit of endurance and practised severe discipline. They deplored the failure of their Church. They saw its worldliness, its laxity, its defective teaching and its subservience to the State. This return to asceticism made a strong appeal to noble hearts. It aroused interest

in those who had been disciples of Hobart and in the students in those institutions which he had founded. The General Seminary in New York became the center of American Newmanism. The rift in the ranks of the Tractarians was extended to America, and a bitter struggle began.

Newman was a celibate by conviction, and so were the most notable of his followers who eventually became Catholics. Keble and Pusey were married men. The students at the General Seminary were attracted to the former, and several attempts were made to revive the religious life. The best known was made in Wisconsin, where three young clergymen founded Nashotah House near Milwaukee in the early 'forties. After several years of great privation they all succumbed to matrimony. Other attempts were equally unsuccessful.

After the publication of Tract 90 and the retirement of Newman to Littlemore, Bishop Hopkins determined to cleanse the General Seminary from the "novelties which were disturbing the peace." An English student named Arthur Carey, who had been placed in his charge, was accused by his rector of maintaining false doctrine. He refused to condemn Tract 90. The Bishop of New York ordained him to the diaconate of the Episcopal Church over the public protests of his accusers. Carey, who was regarded almost as an angelic character, died soon afterwards and the case became famous. It cost the bishop his diocese, and the affair ended by numerous conversions to the Church and the temporary defeat of the Tractarian Movement in America. Some of the converts rose to high positions in the Church, others joined the new Paulist Congregation, and McMaster founded the *Freeman's Journal*.

When the Anglo-Catholic Party revived after the Civil War, it followed the anti-Roman trend that had become entrenched in England. But the influence of Newman was not dead. There were still Anglicans who realized that Rome must be the eventual goal of the Anglo-Catholic Movement.

Amongst these was Dr. Percival of Philadelphia. He was one of the few Anglican clergymen who had a thorough grasp of fundamental theology. Moreover, he was a convinced celibate. He died as an Anglican early in this century, admitting that he was uncertain of his ecclesiastical position. His disciples formed themselves into a religious Congregation known as the Companions of the Holy Savior. Most of these entered the Church under the leadership of their Superior, William McGarvey, when the Episcopalian pulpits were opened

to preachers of other Protestant bodies. Soon afterwards the founder of the Friars of the Atonement, Father Paul, and his lay associates made their submission. They brought into the Church the Octave of Church Unity which they had started as Anglicans.

The influence of Newman has never waned. It has destroyed the myths that had gathered around the English Reformation. The names of Cranmer, Ridley, Latimer, Hooper, Jewel and others, which were so sacred to the Episcopalians of one hundred years ago, have become almost unknown. The heroes are now Saint John Fisher and Saint Thomas More. It has also destroyed the internal unity of the Episcopal Church and stunted its growth; today that Church only claims one communicant in every hundred of the population. It has unified the nationalistic elements of the Church in this country by its appeal to history and the development of doctrine. It has given an ideal to fearless investigation of truth in scholarship, and has broken down the barriers which separated the social relationships between Catholics and non-Catholics. Above all, it has prepared Catholics for the dire results of secularist education.

Of all the Oxford men, Newman alone remains, fresh and inspiring, with a message for our own times.

## **JOBS OR WORDS?**

After three days of sharp debate the Senate passed a full-employment bill on September 28 by a vote of 71 to 10. On the final roll call, such being the degree of unanimity achieved, Senator Taft, of Ohio, who led the opposition throughout, cast an affirmative vote. It was just as easy as that. Said one Senator, who preferred to remain anonymous: "We have passed a damned good New Years resolution." Senator Barkley, describing the amended bill, announced in more felicitous language:

It now guarantees everybody out of work the right to seek a job if he can find one. In other words, if it is convenient for the Government to help him, it will do so.

But Senator O'Mahoney, one of the co-sponsors of the original measure, thought that the Senate had passed a good bill and called the changes made in it "face-saving amendments by those who wanted to get on the bandwagon."

In order that the reader may judge for himself, the Senators being in disagreement, the two amendments which produced a miracle of harmony and left both sides feeling they had won the fight read as follows:

1. Sub-section (d) of Section 2, which read originally

To the extent that continuing full employment cannot otherwise be assured (such program shall) provide such volume of Federal investment and expenditures as may be needed, in addition to the investment and expenditure by private enterprises, consumers, and State and local governments, to assure continuing full employment.

was changed to read

To the extent that continuing full employment cannot otherwise be *attained* (such program shall) provide, *consistent with the needs and obligations of the Federal Government and other essential considerations of national policy*, such volume of Federal investment and expenditure as may be needed, in addition to the investment and expenditure by private enterprises, consumers, and State and local governments, to *achieve* the objective of continuing full employment.

2. The following paragraph, proposed by Senator Taft, was simply added to the bill:

*Provided*, That any program of Federal investment and expenditure for the fiscal year 1948, or any subsequent fiscal year when the Nation is at peace, shall be accompanied by a program of taxation over a period comprising the year in question and a reasonable number of years thereafter, designed and calculated to prevent during that year any net increase in the national debt (other than debt incurred for self-liquidating and other reimbursable expenditures) without interfering with the goal of full employment.

If the reader, after studying these changes, is still confused, it may be helpful to point out that opponents of the measure, after satisfying themselves that the bill did not grant a "legal" right to a job, concentrated their fire on what they called the theory of "deficit financing." This they said was the heart of the bill, and they would have none of it. Hence their reservations that Government spending to attain full employment: 1) take account of other needs and obligations, and 2) be accompanied by a tax program aimed at balancing the budget over a "reasonable number of years."

The question is, do or do not these amendments destroy the economic theory of a compensatory economy which underlies the full-employment bill? If they do, the Senate passed a "New Years resolution"; if they do not, in the words of Senator O'Mahoney, it passed a "good bill." Perhaps, before any final judgment is passed, the reader ought to wait for developments in the House. A group of 115 members, led by Messrs. Outland, of California, and Patman, of Texas, has announced that it will not accept the measure passed by the Senate. The Senate amendments, said Mr. Outland, "virtually sabotaged the whole thing."

In a matter of such critical importance, it would be tragic, indeed, if the Congress passed a bill equally acceptable to its sponsors and opponents. This is confusion, not compromise. B. L. M.



Among Newman's many prophetic insights, one in particular comes to mind today. He saw beneath the spreading surface of the world's sin, which is evident to all, and understood wherein consists the real power of evil:

The world is a collection of individual men, and any one of them may hold and take on himself to profess unchristian doctrine, and do his best to propagate it. But few have the power for such a work or the opportunity. It is by their union into one body, by the intercourse of man with man and the sympathy thence arising, that error spreads and becomes an authority. Its separate units, which make up the body, rely upon each other and upon the whole.

The erring individual or the individual error is not of itself a great threat to the social life of humanity. The power of evil is fully felt only when evil is organized.

Newman saw this organization of evil taking place in his own time. He watched the formation of the "one body" that would issue a radical challenge to the Body of Christ. His adversary, both as an Anglican and as a Catholic, was not "Evangelical Religion," which, he said, did "but occupy the space between the contending powers, Catholic Truth and Rationalism."

By Rationalism he meant what we now call secularism—that whole organized system of beliefs, assumptions and attitudes which grow out of the central idea that the world we see is the only world there is, and that man himself is deity within it. Thinking of this adversary, he said:

Then indeed will be the stern encounter, when two real and living principles, simple, entire, and consistent, one in the Church, the other out of it, at length rush upon each other, contending not for names and words, or half-views, but for elementary notions and distinctive moral characters.

The words anticipate Pius XI's terse statement: "For God or against God—that is once again the question." This "stern encounter," not between parties but between whole opposing worlds, is joined today, most bitterly. Our hope is in the name of the Lord, of course, but also in two strategic principles of the human order, which Newman's life and work brilliantly illustrate.

The first is what he called "the principle of personality," the idea that men are changed by other men, by the power of personal influence, of individual high thought and religious earnestness. The second may be called the principle of unity, the idea that the "one body" of our adversary is shattered only by men who are themselves one, "united," as Newman said, "in a sort of individuality." He once wrote: "It seems to me a sad thing that we should have so many clever men,

and that their exertions should not be brought together; but the difficulty of doing so is very great." This is still today perhaps our major difficulty; but victory in the stern encounter will depend in no small degree on our success in solving it.

## RECONVERSION PROGRAM

Mingled notes of gloom and hope can be detected in the report on the progress of reconversion released on October 1 by John W. Snyder, Director of the Office of War Mobilization and Reconversion. The problem is clear. The unprecedented high levels of production, employment and buying power achieved during the war are no longer maintained by huge government expenditures. Unless, therefore, private sources can maintain productive power at a level where everyone's needs are satisfied, and not just the needs of those with a backlog of savings, the old inflation-deflation, "boom-bust" cycle will be back with us. With this in mind, Mr. Snyder—who is realistic enough to see that indiscriminate lifting of all controls can be more of a threat than a help to business—sums up our strategy under three headings: 1) A rapid expansion of peacetime production; 2) Jobs for all those willing and able to work; 3) Stable markets for business and agriculture.

The Report points out that the potential for inflation, especially in the short-stocked durable goods fields, is great, based as it is on \$140 billion of savings. Nevertheless millions of families have no share in these savings and look for continuance of buying power to steady employment at reasonable pay. Mr. Snyder supports the President's request that minimum pay be raised considerably from the "obsolete" 40 cents an hour. Spread of buying power, says the Report in substance, is essential to full production, which in turn is necessary to full employment.

The Report reveals how much the Government has done to speed the task of reconversion. Controls seem to have been lifted as fast as possible—if anything too fast—and it should be evident that the Government has no dark designs on free enterprise.

The Snyder Report sees vast possibilities for national prosperity ahead. It recognizes the undoubted achievement of American industry and



labor during the war years. But it also strikes a note of warning that the executive branch of our Government cannot keep things in hand unless the broad objectives of the President's address to Congress on September 6 are implemented by appropriate and necessary authority to carry them out. "In the final analysis" says the Report, "the character of reconversion will be determined by Congress."

## POLITICS IN RELIEF?

At the opening of the Third Session of the UNRRA Council in London on August 7 of this year, Foreign Minister Bevin of Great Britain found it expedient to urge

that UNRRA should be guided by the great principles of keeping clear of every political controversy and maintaining the impartial character of the organization.

Also, speaking before the Senate Foreign Relations Committee on September 12, Herbert H. Lehman, UNRRA Director General, felt constrained to remark:

In every country receiving UNRRA supplies, our observers have freedom of movement and the fullest co-operation. . . . Reports of misuse of UNRRA supplies are immediately tracked down. I am happy to state that while a few minor local instances have come to light, no large-scale instances of misuse exist.

Mr. Bevins' urging that the original impartiality be preserved; Mr. Lehman's assurance that it is being kept, lead us to suspect that more is going on here than meets the eye.

Those suspicions have been voiced to the Administration on at least two occasions. Once on the floor of Congress, and now but recently by two Representatives back from a trip to survey relief in Europe and reporting to the President, it has been openly charged that Russia is balking and/or misusing relief operations. In Poland, the Congressmen report, there is no "evidence of any real aid being given," and on the Continent, UNRRA "has been used for political purposes" by the Soviet Government.

At the same time, Russia has made an appeal to UNRRA for \$700 million. In the opinion of this Review, such aid to Russia must definitely be held up until these public charges of Russia's misuse receive public and authoritative refutation.

The real and crucial need in Europe is too imperative for us to countenance even the suspicion that the funds and materials of free nations are diverted to totalitarian propaganda.

## AFTER LONDON

The spectacular failure of the Council of Foreign Ministers, called by one correspondent "the greatest failure of any major peace conference in history," gives the American people the opportunity to discover for themselves just what they want out of this war and how they wish our diplomats to get it for them. If we are not mistaken, they will realize that all along they have been on the right track, in terms of American traditions and ideals, except that until the London debacle they did not possess any really clear idea of how those ideals would work in practice or have any firm determination to follow them out.

Opinions have varied as to the causes of the London failure. Some lay it to lack of proper preliminary preparations. Some lay it to a clash of temperaments between Bevin and Molotoff. Some lay it to the inexperience of our new Secretary of State, James R. Byrnes. Some lay it to the simple fact that the war is over and temptation is strong when the spoils are divided. Certainly, the intransigence of Commisar Molotoff, his sudden reversal on the presence of France and China, his demand for expunging of the minutes, his refusal to sign the communique, were outstanding factors in the Conference's failure.

The whole matter is now begun anew in public discussion. In coming to a calm, informed and determined decision we have to consider the two issues which underlay the futile debates at London. One is whether the world of the future is drifting toward the creation of blocs and spheres of influence, with Russia left to do what she wills in Eastern Europe and ourselves with a free hand in the Pacific. The other is whether the life of the world should continue to be dictated by agreements restricted to the Big Three, even to the exclusion of France and China.

Both of these issues are closely related to a division of opinion which has been described as existing in Washington. One school of thought in the Capital would have us consent to a division of the world into two spheres, one controlled by Russia and the other by an Anglo-American combination. The chief feature of this alignment would be a great military establishment and a series of military and political alliances all over the world. The other school of thought, fortunately still the predominant one, to which Secretary Byrnes steadfastly adhered in London, looks to a genuinely international world order with the abolition of spheres of influence or any such potential sources of tension as opposing blocs.

The essence of this majority view is that we must keep our aim fixed on world peace, which cannot be achieved in any rational way through a division of the world into blocs. These divisions, they say, are sooner or later bound to lead to war. Certainly they will be a source of continual tension and suspicion, with little progress made towards mutual understanding. Such a system, however pacific in its appearance, is actually based on a spirit of rivalry which will sooner or later be expressed in war.

For Catholics, there can be no hesitation in agreeing that the second and majority opinion is the correct policy. Division of the world into blocs, in essence a frank profession of power politics, would be the death blow to the ideals of cooperation expressed in the United Nations Charter, which, despite its defects, now appears immeasurably superior to its alternative.

Russian activities in Eastern Europe seem to be forcing the British and French to return to the old idea of blocs. The Russians seem to prefer closed sessions of the big Three to the give and take of open conference. Neither of these concepts fits in with American ideas of international order, nor with the aims for which we have fought this war. We have been on the right path. Let us stay on that path and, having clarified our own ideas, make them clear to our Allies.

## AL SMITH MEMORIAL

From his first day as Governor, it was a foregone conclusion that he would have one; perhaps even before that it was just "in the cards" that the city of New York would some day erect a memorial to her most typical and illustrious son. The memorial might have been a statue, a driveway, a stadium; instead, and happily instead, it is to be a hospital.

This is proper; this is right. The whole of Al Smith's tenure as Governor, the whole of his even larger public life, was devoted to a social program that was Christian in its deep interest in the welfare of the people, and there is no institution that serves the people more lastingly, more unselfishly than a hospital guided by the spirit of Christ.

The sixteen-story addition to St. Vincent's Hospital in New York, the Al Smith Memorial Hospital, the nation-wide campaign for which starts October 4, will stand as a splendid realization of his broad heart and soul. AMERICA readers can share in this tribute to a great brother in Christ and country; they can welcome the appeal that reaches them through the press or over his beloved "raddio."

## THE STRIKE WAVE

For several days last week, the country had a preview of the possible first act in a drama leading to dictatorship.

In the bituminous coal fields of the Appalachian region 60,000 miners were affected by strikes which shut down the critically needed output of 159 mines. Operations in the petroleum industry were almost at a complete standstill. The Port of New York was tied up tighter than a drum when 30,000 longshoremen walked off the busiest docks in the world. The Governor of New Jersey announced that industrial disputes had curtailed bread deliveries, closed chain stores, and resulted in the loss of 143,000 man-days of production. In the Northwest, 60,000 lumbermen were idle.

And this was only part of the picture. Strike votes under the Smith-Connally Act were scheduled for the textile industry of New England, for General Motors, Chrysler and Ford, for the employes of many another company. In a demonstration of astonishing unity, 200,000 telephone workers left their jobs for four hours on October 5—the first nation-wide telephone tie-up in history. At the end of the week, Railway Express drivers voted overwhelmingly to strike.

Perhaps the most significant aspect of the strike wave—the worst since 1937—was the lack of pattern and coordination. Whatever unity existed arose from the CIO demand, shared by many AFL unions as well, for a reduction in wartime hours with no reduction in pay.

But wages had nothing to do with many another walkout. The Kelsey Wheel strike in Detroit, disowned by top union officials, was called to protest the firing of a dozen employes for disciplinary reasons. The telephone workers walked out in anger over an NLRB examiner's finding that one of their affiliates was company dominated. Those close to the longshoremen walkout in New York saw it as a rank-and-file revolt against denial of democratic rights by the union president, a gentleman elected to office for life!

But the middle-class public—the white-collar classes and the well-to-do farmers—understood little of this. It was angry and frightened, seeing in the strikes a unified attack on the existing order. Those who recalled how similar situations led to dictatorships abroad during the 1920's joined in Eric Johnston's plea to labor and management to face the issues "in terms of reason and restraint." They prayed that the labor-management conference set for November 5 would prove to be more successful than anyone hoped it would be.

# LITERATURE AND ART

## "THE TONE OF THE CENTRE"

JOSEPH J. REILLY

The key to Newman as man and writer is his realization that there were "two and two only luminously self-evident beings, himself and God." To most of us, even though reasonably free from egotism, our own personal self, with its desires, sorrows, joys and pains, is everlastingly present, often to our shame or annoyance. Though our senses fail us, our consciousness remains and incessantly returns upon itself. Each of us is to himself the one, inescapable, demonstrable reality of whose existence we never for a moment doubt. That Newman should have been as luminously aware of God as that, so intimately, indubitably, completely and constantly aware, sets him aside at once and forever.

Such certitude, coming as if with the force and convincingness of a revelation, explains many things: why his faith never wavered, why he awakened in the hearts and minds of his listeners at St. Mary's a personal conviction of the living God, why he was consumed to know the Divine Will and to follow its dictates.

What impressed Newman most in the England of his day was the rise of what he called "liberalism," by which the meant the sum of those influences in contemporary life which tended to undermine the bases of revealed religion. He saw in liberalism her connatural foe; hence, as an Anglican, he resisted it with all his strength and, as a Catholic, with renewed determination, more effective weapons and a more fully ripened genius.

Herein we find the unity of his life and writings. His aim never varied. Like Wordsworth he believed himself "a dedicated spirit" charged with a unique duty to perform "else sinning greatly," for the accomplishment of which all his endowments had been given. To this end he consecrated his life, devoting endless days to thought and study and, like Carlyle, to the agony of composition, struggling to present to the mind of his reader the conclusions at which he had arrived and to do so with a precision which left no word of his meaning to chance and with a beauty which comported with the truth he uttered.

If his aim seems narrow it is only because we fail to understand the immense importance he attached to it. If there is no revelation, nothing supernatural about religion, if Christ is not God

and God is not the Supreme Reality, then Arnold was right when he wrote that the life of man

Though bearable, seems hardly worth  
This pomp of worlds, this pain of birth.

The religion of Carlyle, of Arnold, and fitfully, of Ruskin, seemed to Newman as unsubstantial as a cloud.

Regret has often been expressed that Newman seemed indifferent to social reform in the sense in which it engaged the attention of Carlyle, Ruskin and Cardinal Manning. When Newman voluntarily went to the cholera-ridden town of Bilston in September, 1849, to help the overworked resident priest, he gave eloquent evidence of his interest in the unfortunate, and his letters of advice and consolation written to simple folk who knew him only by name are equally significant. The charge of indifference, moreover, disregards several important facts: first, that Newman's efforts were directed, as already pointed out, "to withstand and baffle the fierce energy of passion and the all-corroding, all-dissolving skepticism of the intellect in religious inquiries"; secondly, that to achieve this purpose required extraordinary gifts of patience, psychological insight, tact, scholarship, ability to recognize even the subtler protean forms which "liberalism" assumed, and mastery of the arts of clarification and persuasion; thirdly, that only one Catholic in the English-speaking world possessed the qualities and special talents needed for the task and the genius to transform them into an energizing spiritual and intellectual force.

Newman was that man. Others with different gifts might well devote them to effecting reforms in government policy, or to curing the evils begotten of the Industrial Revolution. To blame Newman for accepting his unique destiny is to blame Virgil for not being Caesar, or Plato for not being Euripides.

Those whose views are at variance with Newman's call him a reactionary, courteously like Arnold or derisively like Carlyle. To those who understand and sympathize with his primary aim he was the greatest apostle of reform in the Victorian Age. It was he who, as an Anglican, awoke the Anglican Church to her true mission and, as a Catholic, inspired his coreligionists with a fresh confidence and a new sense of moral and intellectual energy. It was he who set before them a plan for a Catholic University in which the "Science of God" was vindicated as an essential part of the curriculum and the rightful spheres of science and



letters established, and who in a series of candid and brilliant lectures won a great victory over the intolerance which had plagued them for generations. Is it too much to say that what Newman achieved by the *Idea of a University* and the *Present Position of Catholics* was, and still remains, a major contribution to what in the broad sense is social reform?

The term "prophet" is often applied to three great Victorian prose-masters, Carlyle, Ruskin and Arnold. The prophet is the conscience of contemporary society, the symbol and reminder of its moral life. He speaks out of the fulness of his heart and the strength of his own mind and with the power of great convictions. He condemns the shortcomings of his day with a noble indignation and, with a sense of his mission strong upon him, points the way toward wisdom and justice as the only means of achieving the good life. He speaks as one having authority and it is to man's higher nature that he appeals and the sacred name of Duty that he invokes.

Most men recognize three primary obligations, one to the individual himself, one to his fellow-man and one to God. While it is clear that Carlyle, Ruskin and Arnold recognized these three obligations, each gave particular consideration to the one he believed to be most neglected by his generation.

First in the eyes of Carlyle and Ruskin came a man's obligations to others; in those of Arnold, his obligations to himself first, and after that to his fellows. A fourth great Victorian, the peer of these as a master of prose and their superior in intellect, was primarily concerned with man's obligation to God. This fourth prophet was Newman. The sense of an obligation to speak out, of a mission to perform, and the voice of authority which marks the true prophet are unmistakable before Tract XC and after October 9, 1845. There is a striking difference, however, between Newman and the others: he alone gives the impression of doubting his personal infallibility, of relying upon an authority greater than his own.

Despite his dedication to one great purpose and his understanding of the strength of the opposing forces, Newman was never narrow, never vehement, never ill-natured. Arnold, finding these flaws in Carlyle and Ruskin, points by contrast to Newman who has graciousness, who does not make war but persuades, who has urbanity, "the tone of the city, of the centre, the tone which always aims at a spiritual and intellectual effort, and . . . never disjoins banter . . . from politeness, from felicity."

Newman's self-dedication to the cause of revealed religion made all his works in a certain sense controversial, for in asserting and defending the claims of faith he had always in mind the presence of those who questioned, doubted or denied. As a foe of inexactness of thought and word he used to say that few arguments would occur if only (to use a legal phrase) the minds of the opponents met. This explains why he never failed to state the opposite side of the case no matter how strongly it seemed to tell against his own. He had no joy in controversy for its own sake; thus it was not his aim to breed a generation of Catholic controversialists but of Catholics whose faith was so intelligent and so strong that it could withstand not only the hammer blows of rationalism in the 'fifties but its big guns in the 'eighties.

It is not extravagant to say that Newman had a passion for lucidity. It sprang partly from his eagerness to convey exactly to other minds the thoughts of his own, even to the emotional and imaginative coloring that invested them and modified their meaning; partly from his instinctive distrust of, and impatience with, hazy thinking and inexplicit expression. "Mistiness is the mother of wisdom," was his ironic comment on a form of intellectual gullibility current in his time—and current still. All he learned from his studies, his personal experiences, or his association with others provided examples and analogies which he transformed into instruments of clarification rarely matched in English literature.

Among the most striking aspects of Newman's genius was his power to probe into the inner workings of men's minds. Only Browning in his century could compare with him. A case book in religious psychology could be made from his sermons alone, and increased enormously from his other writings. He knows all the temptations against faith, all the curious forms which pride assumes to corrupt us, the intoxicating sense of freedom which animates the man who casts religion aside. Newman does not stop with the individual. He has a startling insight into the workings of mob psychology and equal insight into what he calls "the popular mind." Thus he knows the right approach to an England which for nearly twenty years had believed that his conversion was tainted by intellectual dishonesty, which for generations had persecuted its Catholic citizens, and which under the spur of Gladstone's allegations against the dogma of Papal Infallibility was prepared to believe that no English Catholic could be loyal to his sovereign.

Newman's style has been universally praised for



a hundred years. It is as definitely his as his personality and serves every use from the homeliest to the most sublime. He can describe the Saviour's anguish in Gethsemane in words of poignant beauty and, with no loss of dignity, the frantic efforts of a bird seeking freedom by flinging itself against a closed window. He can describe Attica, "a confined triangle," as it appears to the unimaginative eye of a traveling salesman, and a moment later he can depict in words of unforgettable loveliness what the salesman failed to see:

the dark violet billows with their white edges down below; those graceful, fan-like jets of silver upon the rocks, which slowly rise aloft like water-spirits from the deep, then shiver, and break, and spread, and shroud themselves, and disappear, in a soft mist of foam.

Newman's significance today is what it always has been; it is as changeless as are the great problems with which he dealt. He stands for higher education as a process of intellectual development worth securing for its own sake. To those who insist that to be valuable it must be utilitarian he answers that if education develops a man's best social and personal qualities, he becomes a good neighbor, a good person and a good citizen, whose every action is marked by patience, tact and justice. The education which can accomplish this is in the highest sense utilitarian even though as compared with the pursuit of wealth it is "less susceptible of method, less changeable, less certain, less complete in its results." He teaches the sacredness of duty as a personal and inalienable obligation. He was the greatest apostle of religious tolerance in English literature. Finally, he never wearies of reminding us that beyond the limitations of human insight and experience dwell those unseen realities which shall outlast the kingdoms of the world and whose splendor the mind of man has only fitfully conceived.

One last word. Let us be done with the notion that Newman was "born out of his due time," that he looked back with longing eyes to the Middle Ages, and that temperamentally he was of them. Nothing could be farther from the truth. Newman was a modern who saw with keener vision than any of his contemporaries the implications of the new phase of the undying war against revealed religion; a modern who scorned to ask why he was born "to set the crooked straight," but gave to the defense talents that seem to have been formed and bestowed for that special purpose; a modern, finally, whose personality flowered under stress and whose genius was quickened by the challenges of his day. It was this Newman, the true Newman, who said, "I write for the future."

## OCTOBER

Now are the wilds flushed hotly, crimson-spread,  
Marked with the fiery cross on every hand:  
Sumac and scrub oak spilled across the land,  
Oaken and maple leaves stained gold and red.  
Now are the flaming forests stilled, enthralled,  
Filled with their scarlet dreams, with not a thought  
To greener glades and summer long forgot,  
To grayier glens and winter unrecalled.

Yet through the blaze is delicately spun  
A filament of warning, echoing  
In frost spread to the outposts of the sun,  
In breadth become a white, tangible thing,  
In gold and scarlet leafage thinning, thinned,  
Betrayed by the Judas kisses of the wind.

ETHEL BARNETT DE VITO

## MEDIEVAL BELFRY

So far your medieval man  
aspired in space;  
craned upon tip-toe to scan,  
if it might be, a farther place.

Often, of old, unnamed desire  
summoned him by the corkscrew stair  
to proper sphere of elemental fire  
and air.

High in this airy seat  
he dreamed of yore.  
Beneath his feet  
music of bells was as a floor.

And if he so  
might wish,  
he could see pigeons swim like fish  
far, far below.

JOACHIM SMET

## APPLE TREE IN WINTER

Humpbacked hag out of Humperdinck  
Mumbling old bone on a bitter ledge,  
Black-veined and gnarled in the gray ice-blink  
Of a dusk, green, cold like the windfall wry  
That set our yearling teeth on edge  
A tortoise spilth o' years gone by.

We all come to it,  
Although we rue it,  
The apple tree grew it,

And so—she must grow ancient and fagot-dry  
With privet and trivet, with roe and doe,  
With man and maid must wither and die.

A far cry  
Now from her marriage lace  
That graced the orchard mess  
Or the red-lipped tilth of her matronship  
That poured from her lap in autumn wealth.  
But the earth tilts, and the sun warms, and the rock breaks,  
And there will come a time of lakes

Again  
And warm spring rain,  
A time to shake out white Communion dress  
Stored safe the winter over in lavender of grace.

CHARLES A. BRADY



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## BOOKS

### THE INTEGRATED NEWMAN

**JOHN HENRY NEWMAN.** By John Moody. Sheed and Ward. \$3.75

CERTAIN WRITERS achieve such a reputation for vast solidity of thought that the greater their fame becomes the less they are read. Such a fate, it may be feared, has befallen Newman. The student is, perhaps, exposed to a few pages from the great Cardinal illustrative of his supreme command of the full diapason of the English tongue. Possibly a few more excerpts are read, whence are gleaned garbled understandings of Newman's concept of the gentleman and of knowledge its own end. But after textbooks and anthologies are put aside, most readers are content to graze on lower pastures. That this is their loss, they do not deny. But they feel that the time and energy necessary to scale the heights of Newman are more than they can bring themselves to expend.

To all who might feel thus, the publication of Mr. Moody's life of Newman comes as great good news. For herein is presented the "greatest English apostle of Christian truth in the nineteenth century" in the best possible manner: by making continuously judicious and generous quotations from Newman's own writings an integral part of his life story. Step by step, we find here a careful record of Newman's growth from the first giant gropings in *Arians of the Fourth Century*, through the early *Sermons*, the decisive *Essay on Development*, the triumphant *Apologia*, to the culminating insight of *An Essay in Aid of a Grammar of Assent*.

As a happy result of Mr. Moody's synthesis, we see these works no longer as isolated set-pieces in the literary cabinet; we see them being born out of the travail of a greatly gifted soul in contact with the fundamental problems that wracked nineteenth-century thought.

The light that is thus reciprocally shed upon Newman the man and the products of his pen is one of the features that most recommends this latest biography of "the soul of the Oxford Movement." The added fact that Mr. Moody trod essentially the same path of conversion from "Anglo-Catholicism" to the true Faith, enables him to treat of Newman's Catholic as well as Anglican years with an insight and understanding far beyond the ordinary. And the occasional explanations, brief but adequate, of doctrinal and historical backgrounds are of great value in understanding the context of Newman's life.

Perhaps the greatest praise one can give this latest *Life* is to say that it makes one want to read Newman more extensively. That is precisely the reason why a systematic set of footnotes giving the exact provenance of quotations would greatly enhance future editions.

The fact that Mr. Moody rarely stresses the purely literary excellences of Newman's writings would seem to be, in the context, real insight. For Newman never considered his style other than as an instrument for the more efficient propagation of religious truth. He used it in the same manner as he did the almost mesmeric personality with which God had gifted him: to win souls for Christ, to deepen the love of men for God their Father. His was an apostolate of helping the mind to see with lucidity so that heart might speak unto heart.

This was perhaps best illustrated by Cardinal Manning in his funeral eulogy of Newman that stands as a monument to both of them (Mr. Moody's treatment of the Newman-Manning relationships is one of the excellent features of this book):

He has taught us that beauty and truth are inseparable, that beauty resides essentially in the thought, so that nothing can make that to be beautiful that is not so in the plainest words that will convey the meaning. The English people have read these thoughts through his transparent words, and have seen the beauty of eternal truth as it is set forth in his mind. GERALD KERNAN

## NOT AS NEWMAN ANSWERED

THE CHRISTIAN ANSWER. Edited by Henry P. Van Dusen. Charles Scribner's Sons. \$2.50

IN THIS UNUSUALLY SUCCESSFUL piece of symposium writing, five scholars in turn present an analysis of our world's present needs, a searching examination of the inadequacy of secularist philosophies to their solution, a defense of Christianity's "central affirmations," and a study of the essential transformation which Christianity is calculated to effect in society and in the individual.

The book has many merits. There are sentences, especially in the latter parts, which glow like jewels. It is a thoughtful and well written effort, by men whose sincerity commands respect, to stem the tide of secularism which has devastated our world. This is its greatest merit. Its greatest defect is that, in the eyes of the vast majority of Christians and Christian scholars, its contents are clearly *not* the Christian answer.

What it gives is the Liberal Protestant answer: a Bible which is not really God's Word, since it can be wrong; a Christ who is not God, since "He could have sinned"; a Trinity in which the real distinctness of Three Persons in One God seems to dissolve into a mere diversity of functions—although many of Professor Thomas' observations about the Trinitarian doctrine are both profound and true—and a Church which is only a vague and dimly glimpsed ideal, hovering above the confused strivings of disunited members.

Yet the authors have achieved, I believe, the most courageous, most engaging, and most well-thought-out presentation of Liberal Protestantism that has yet been written; and the book marks a distinct advance from the state of intellectual confusion which went by that name a generation or so ago. If it can draw the humanists and the naturalists even to its own point of progress along the road back to our common Father's House, it will have done much.

These scholars appear to see in the Catholic Church's insistence that she alone is the true Church of Jesus Christ and that, in teaching His truth, she is preserved by His power from error, a want of humility. It is impossible, doubtless, for the non-Catholic to appreciate the heartache which makes the Mother Church long for union again with her estranged children; or to appreciate how much easier it would be for her—by every human standard—to accomplish that longed-for reunion with the simple cry "I, too, like you, am merely human!" But Christ's one Church is not "merely human," and such a cry would not be humility but betrayal. It would be a betrayal even of the estranged children for whose return she hungers so. It is their treasure, too, that she guards, integral and welcoming, for the day of their return.

It is in charity, therefore, and not in any antagonistic spirit that we must point out the undeniable fact that, to all but a small segment of Christians today and to all of historical Christianity, up to and including the Reformation, the message of this book is essentially different from the Way, the Truth and the Life that God has given to all men in Christ.

JOSEPH BLUETT, S.J.

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## HOMOGENIZED, IF NOT CREAM

NOT IN OUR STARS. By Josiah E. Greene. The Macmillan Co. \$3

TO PROVE HIS ARGUMENT that the most unlikely subject in the world contained the essence of poetry, Joyce Kilmer once wrote a poem about a delicatessen proprietor, and now, as if in proof that there is also drama in everything, Sgt. Josiah Greene has written a prize-winning novel dramatizing—a milkman! The story of Weyland Meadows Dairy flows along as comfortably and as sluggishly as one of its own farm streams. Its surface course gives little indication of its many devious cross-currents, unsuspected whirlpools of passion, strange eddies and stagnant backwaters. Caught in its slow rhythmic motion and held up for a space to our observation, are farmhands, milkmen, stockmen, drivers and office-workers, their families, and all the complicated mechanism that make up a dairy farm.

Out of the human hodge-podge which composes this huge organization, the author, with deep insight and compassion, has dramatized the lives of a few, against the background of the lives of many. Into the story inevitably comes the tug of war between labor and management, with the dairy manager, Ed Thomas, disappointingly unaware that his solution of the strike problem is temporary and only another painful wedge between management and men. Lew Barchi, the cripple, who leads the drivers in their demands for shorter hours and easier work, invites sympathy, because of his background and his hopeless love of Sonia Goetz, the wife of another driver. Sonia herself is caught in a cross-current between her ambition and her love for Ben, her husband, who will always be just a milkman. It is kind-hearted Sonia who helps young Freda Ellis, the daughter of the farm superintendent, out of her innocent involvement in a situation created by the hysterical and vicious tongues of mean-minded farm wives. If there is a hero at all in this story, whose characters are subordinated to its situations, it must be young Clinton Matlock, the office assistant, who believes in the future of Weyland Meadows, and works for a better understanding among the many factions that make up the dairy personnel. He is completely puzzled by the patina of dullness and inertia with which the monotonous years have overlaid most of the people. Is the dairy farm responsible for their hopelessness or would the people have been the same in any other environment? When the reader has finished the book he has no more idea of the answer than young Matlock.

The story is long, involved and voluminously detailed, but the very volume of the details shows the time and study the author has given his work, and a picture as complete and precise as a mosaic rewards those who have the time for the entire five hundred and eighty-eight pages.

ELIZABETH M. JOYCE

GUERRILLA WIFE. By Louise Reid Spencer. Thomas Y. Crowell Co. \$2.75

THIS IS A NARRATIVE of a small group of Americans caught in the Philippines by the Japanese invasion and of their courageous struggle to avoid imprisonment or death. Fleeing from Masbate when that island was invaded after the fall of Manila, they went to the island of Panay where they lived as fugitives for the next two years.

These two years were filled with hardships, sufferings and narrow escapes from Japanese searching parties. For security rather than comfort they established a small community back in the jungle with the few necessities they were able to carry along with them, grimly determining never to be captured. Through their contacts with loyal Filipinos they were

able to obtain supplies of food, such as it was. Frequently they had to flee to the mountains, as searching parties approached their camp. In these flights they tramped over hundreds of miles of rugged trails and across raging mountain streams, and stayed in crowded grass huts infested with rats and vermin, where they ate their monotonous meals of rice and greens and dreamed of bread and butter.

When the Japanese finally swooped down without warning, they abandoned their little settlement for the last time, plunging into the high, sharp cogan grass and through the trackless jungle for safety. Behind them they heard the flames crackle as the Japanese set fire to their houses. The author and a few others made good their escape, while more than a dozen others were seized and butchered in cold blood. Soon after, the survivors were rescued by an American submarine and returned home.

From these experiences the author has written a highly interesting narrative which is packed with action and suspense.

CLARENCE A. MARTIN

**A RETREAT FOR RELIGIOUS.** By Rev. Andrew Green, O.S.B. B. Herder Book Co. \$2.50

IT IS A VALID contention, I think, that a Retreat conference is so essentially shot through with the warming and illuminating personality of the Retreat Master that, apart from him, his conferences in cold print may seem as inert as a body without a soul. (This is to view the conference as a literary genre, of course, mindful that souls are not touched merely by the persuasive words of human wisdom and that God alone gives the increase.)

Father Green's book illustrates that initial contention. He is well known and loved as a Retreat Master, his book is deep and rich in traditional spirituality and well organized structurally; yet it is unquestionably dull. Readability is, perhaps, not the primary requisite of such a book; but that a spiritual book may be swift and even sprightly, without sacrificing solidity, has been admirably demonstrated by Dom Hubert Van Zeller in his books on the prophets. Nor do I think the comparison unfair, since I urge it only in point of style. It is worthy of note that the authority for taking the Pauline "sting of my flesh" (II Cor., 12:7) as a reference to carnal temptation, is purely extrinsic and somewhat tenuous.

WILLIAM A. DONAGHY, S.J.

#### WHO'S WHO

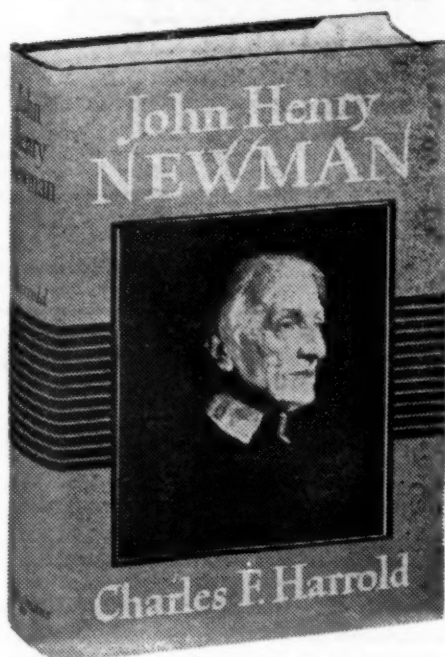
REV. MARTIN C. D'ARCY, S.J., until recently Master of Campion Hall, Oxford, and now Provincial of the English Province, is eminent as author and educator. The nature of his own writings and his long tenure at Oxford have led to a deep understanding of Newman.

MONSIGNOR EDWARD HAWKS, of Philadelphia, has written extensively on Episcopalianism, his best known book probably being *William McGarvey and the Open Pulpit*. His own background and his studies fit him most aptly to treat Newman's meaning for America.

REV. CHARLES F. DONOVAN, S.J., did graduate work in Education at Boston College. His competence to adjudge Newman as educator may be gauged from his recent two AMERICA articles on *Catholic Books and the Catholic College*.

JOSEPH J. REILLY, author, educator and student of Newman as a man of letters, has just returned from England, where he delivered a paper at the celebration of the Newman Centenary.

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DEEP ARE THE ROOTS, by Arnaud d'Usseau and James Gow, is the most courageous and honest drama on the American color problem I have ever seen, and I have seen most plays on the theme produced in the last thirty years. It does not equivocate, it does not compromise, it refuses to shrink back a single inch from the ultimate bugaboo of interracial polemics—the sex question. While it is frankly a propaganda play, the authors never permit social purpose to get in the way of drama.

The plot pivots on the return of Lt. Brett Charles, colored, to his home in the South. Born on the manorial estate of Senator Ellsworth Langdon, Brett, in childhood, was the protégé of the Senator's elder daughter, Alice, and playmate of her younger sister, Genevra. Alice, a Southerner of the current generation, with progressive ideas on interracial relations, helped Brett along with his education in his knee pants and adolescent years, and eventually sent him to college. Right after his graduation the long arm of the local board reached out and collared Brett for the Army. He returns from the wars with a lot more stiffening in his backbone than it had when he left home. He is not a firebrand looking for trouble, but he is determined to stand up as a man—in the South, where he can be of greatest service to his people.

His determination to remain in the South and work for the welfare of his people brings him into conflict with both friends and foes. The "aristocratic" Senator Langdon fears that Brett will exert a "bad" influence on the hitherto docile colored folks in the community. Alice thinks he is too talented a man to waste himself in the South. Brett, who wants to be principal of the local school, replies that if he cannot have the school he will pick cotton and teach his people at night. Both sides realize that the chips are down.

The struggle that results from the clash of wills is terrific drama. No sensational thrill show was ever more exciting. Brett's antagonists are tough. They pull no punches, but swing from the floor and bite in the clinches, while Brett stands up to them like a Roman hero, resolved to hold his ground till death makes him marble.

If I give the impression that *Deep Are The Roots* is a flawless play, that is not my intention. I can point to places where it is unsound in both drama and sociology, not to mention its psychology or motivation. Its most serious fault is a false portrayal of character, the essential element of drama, in two conspicuous instances. Senator Langdon is not an authentic aristocrat—he is poor white in manners, methods and ideals, differing from Tobacco Road people only because he has plenty of money. Howard Merrick, a Northern man in love with a Southern girl, is too militant for interracial justice to be true. But those defects are hardly noticeable from an orchestra seat. The other characters, especially Alice Langdon, are shrewdly and capably drawn.

Gordon Heath, making his first legitimate appearance, is cast as Brett Charles, a rather difficult role which he makes convincing. Carol Goodner, as Alice, and Charles Waldron, as the Senator, handle their parts with authority, while Evelyn Ellis, as Brett's mother, is an excellent mammy. Indeed, the entire cast rates an ovation, and got one at the final curtain. Personal laurels are carried off by Barbara Bel Geddes who, as Genevra Langdon, turns in an astonishingly beautiful performance.

The production, sponsored by Kermit Bloomgarden and George Heller, is housed in The Fulton. Elia Kazan directed and Howard Bay designed the set. Hats off to them.

THEOPHILUS LEWIS



## FILMS

**THE TRUE GLORY.** Maybe finer documentary films depicting episodes in World War II are still to be made, but until they arrive this history of the campaign in Western Europe takes top place. That anything so gigantic, so staggering as this record of the contributions of millions of human beings could be compressed into an 80-minute film is in itself an achievement. But this is no cold pictorial account of the persons who produced weapons of war and the men who used them; it is a glowing, engrossing, almost reverent memorial to those who fought and died. Starting with the assembling and readying of supplies in Britain, the tremendous scope of the job is vividly outlined; then on to the invasion and the beginning of that terrible journey across Europe. Sometimes this story is nerve-racking, sometimes horrible, but all the while you keep repeating to yourself that it is real, that there is no make-believe in these pictures of men who suffered and died. Through the efforts of the Joint Anglo-American Film Planning Committee, these shots were compiled. The direction was finally handled by Capt. Garson Kanin for the United States and Carol Reed for Great Britain. They have used factual photographs of the sea, on the land, and strung them together into a record of the war where the personal and the impersonal are both present. A most effective device has been employed in having voices of men and women relate their own reaction to the event being depicted at the moment. This brings a human element into each sequence and certainly makes the tragedy of war more poignant. *The True Glory* is a beautiful tribute to all who gave their labors and their life-blood in the cause of freedom. It is for everyone. (OWI-WAC Columbia)

**SHADY-LADY.** Only because Charles Coburn has a typical role, one in which he can really get his teeth, does this picture deserve even a passing consideration. He is cast as a card sharp and a self-styled Colonel, when the plot gets all mixed up with his attempts to go straight and his difficulties after his niece (Ginny Simms) innocently, of course, becomes involved in some shady dealings at the Chicago night club where she sings. Miss Simms sings several numbers and some dancing has been introduced. As a deputy state's attorney, Robert Paige gets into the middle of the difficulties, but he gets the girl as well. This is mediocre stuff for adults. (Universal)

**THE GIRL OF THE LIMBERLOST.** Periodically, this old-timer by Gene Stratton Porter crops up again. This time it is presented very modestly, with no big box-office names, and the result is a passable tearjerker. Even though you didn't know the sad heroine or her story you would have no trouble guessing that it all turns out happily—the girl gets the education her embittered mother tries to deprive her of and wins the love of her cruel parent. Ruth Nelson, Dowden Clifton, Loren Tindell and Earnest Cossart are some of the cast. For the family but run-of-the-mill. (Columbia)

**I LOVE A BANDLEADER.** A ridiculous plot has been concocted here around the story of a wall painter who has a fall, suffers amnesia as a result, then takes a tumble into love with a nightclub singer, meanwhile becoming a band leader and, as you have no doubt guessed, finally having his memory restored. Phil Harris has the leading role with Leslie Brooks playing opposite. Rochester (Eddie Anderson) has a bit to do here and there but his talents are wasted. Even the singing numbers don't make this better than fair diversion for the family. (Columbia)

MARY SHERIDAN

## This Publishing Business

### THE FLOWERING TREE

When we are reading of the past we often wonder how people endured the smells that attended lack of sanitation and absence of bathing facilities; their noses, we feel, must have been oddly insensitive. But smell is not the only sense organ and if we have sensitive noses today we have quite abnormally insensitive ears. To the roar of the airplanes, road traffic, sirens and signals of all sorts we add the blaring often of several radios in a single home proclaiming world news, football results and jazz; to a medieval question might well be: can any sanity remain with this constant assault through the ears on the brain?

Yet we have a wonderful resource: on the mere turning of a knob the radio can add to the hideous clamour about us or it can bring to us the music that is really there, drowning the clamour and lifting us into peace.

Caryll Houselander writes her rhythms to teach us how to listen through the blare of life's noises to God's music which is as truly there as the music the radio brings. But there is one great difference—we need not, we should not, turn the knob to shut off life that we may listen. "Since one can't simply dismiss one's environment," she writes, "it must be caught up and woven into the Rhythm." For Rhythm is "not simply a freer way of writing verse, but is a part of a plan for contemplation to be spread in the world."

Miss Houselander suggests to her friends that they themselves write rhythms as a special way of learning to listen to God's Rhythm of the universe, which we too may discern in dawn, noontide, evening and night; in the cycle of the seasons, supremely in the Church's liturgy. How successful her friends are we do not know, but anyone familiar with the hymns of the middle ages will realize that she herself has caught a note that strongly echoes much of their work: the note of daily life transmuted, to which she adds a more modern appreciation of color and sounds:

*"And I should see the world  
like a young field of wheat  
growing up for the grain,  
watered by Christ's tears."*

and again:

*"until the sun went up in the blaze of the day's heat,  
and with red wine burning through thin gold,  
it was lowered slowly onto the altar-stone  
of the darkening world, where the sheep were in fold."*

These are from *Philip Speaks*, which was first printed by itself in a magazine. A leading English critic, a non-Catholic, sought out the author to express his admiration and arrange with her to publish it in book form. Later came the other rhythms varying with the vast variety of human life deeply experienced. The general subject of the book is the flowering of Christ in man, the general aim to put to sleep all the trouble and fret of life and rock us in prayer in the arms of God.

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## PARADE

MANIFOLD, INDEED, are the ways in which the rights of others are violated. . . . Into a Midwest court last week strode a woman seeking divorce and charging that in three year of married life her husband had given her twenty-six black eyes. During the first year, she stated, there were two black eyes; after that the tempo rose to one a month. . . . Marriage, of course, does not confer on the husband the right to blacken his wife's eyes, and the activity of this particular head of the house plainly usurped the wife's rights. . . . On the other hand, blackened eyes, even at the rate of one a month or at any other rate, while justifying the wife in seeking separation from bed and board, imparted to her no right to divorce and remarriage. . . . Adding to the confusion, was the invasion of the rights of God by the State when it issued the divorce decree and permission to remarry. . . . Authority to break a valid marriage could come from God alone. . . . God never conferred such authority on the Midwest State in question or on any other State. . . . Fantastic as it may sound to many, the fact is that every time a State issues a divorce with permission to remarry it violates the rights of God. . . . In an Eastern city, a man's inalienable right to sufficient sleep was attacked. . . . This citizen walked hurriedly into a police station, and appealed to the desk sergeant: "Please lock me up so I can get some sleep. My wife's been nagging me. She's following me now." . . . The sergeant chased the wife from the station house, put the husband in a cell. In a few seconds, the latter was snoring loudly. . . . In this instance, the State, represented by the sergeant, safeguarded an undoubted right of the husband. The man, possessing a right, was justified in taking any good means to activate the right. . . . Feuds, involving wholesale invasions of rights, appeared to be moving from the hills to the urban centers. . . . In New York, two families described by detectives as "real, modern Hatfield-McCoy neighbors," developed another in a long line of incidents. . . . Rather late in the evening, Mrs. L. hearing a noise on the roof, remarked to her husband, "It's the C's throwing rocks again." Followed by his wife, and toting an iron bar, Mr. L. moved on the C's, broke through a screen door, and started a discussion with the L's. Following the discussion, which was brief, Mr. L's iron bar established contact with Mr. C's head, Mr. C's shotgun went off, Mrs. L. receiving a pellet in her arm. Also, Mr. L. bit Mr. C. Police then put all concerned in the wagon. . . . Since 1937, these neighboring families have been in court fifty times as a result of quarrels over all sorts of grievances. Between the two houses is a twenty-foot-high sheet-metal fence bearing on the L's side the following inscription: "Over fifty times in court. Near this place is dangerous to children. A liar steals and kills." . . . At the opposite end of the country, in Los Angeles, in another feud police have been called sixty times in the last eighteen months to separate Mrs. G. and her next-door neighbor, Mrs. K. . . . In one incident of this feud, Mrs. K. pushed Mrs. G. into a flower bed, and when a private detective employed by Mrs. G. intervened, he was rushed by ten women of the fashionable neighborhood and hurled into another flower bed. . . . In these urban feuds, it is incontestable that rights are violated on a mass-production basis.

A right is the moral power to own, to use, or to exact something. . . . Might does not make a right. . . . The State is not the source of rights. . . . Directly or indirectly, all rights derive from God. . . . What a different world this would be if everyone should start tomorrow respecting the rights of others!

JOHN A. TOOMEY

## CORRESPONDENCE

### WHITE'S RUSSIA

EDITOR: In *Thought* for September, 1945, N. S. Timasheff reviewing *Report on the Russians* by William L. White, the book that caused such a furore, concludes:

By no means do they (i.e. almost unavoidable errors in the book) destroy the value of the firsthand material offered in the book. Nor do they undermine the validity of such statements as this: The Bolsheviks "are still plagued with suspicions, and there is no guarantee that they will not stumble into policies which might provoke another war which nobody wants, least of all themselves." In consequence, "we should extend no credit to Russia until it becomes much clearer than it now is that her ultimate intentions are peaceable." Is not this sound recommendation the deepest cause of the fury which the book has provoked in Moscow?

Mr. Timasheff speaks with authority on Russia, his native country. His approval of White's book on Russia must open the eyes of all that are willing to see.

Pine Ridge, S. D.

JOSEPH H. WELS, S.J.

### LETTER FROM CZECHO-SLOVAKIA

EDITOR: The editors of the weekly *Dobry Pastyr* (The Good Shepherd) speak to you in the name of the Catholic clergy of Czechoslovakia, from the country that was overrun first and liberated last, from the country of St. Adalbert and St. John of Nepomuk, St. Cyril and St. Methodius, St. Prokop and St. Wenceslas.

We look back on six years of dire tribulation, of legally masked suppression and of gradual lowering of morals due to the relaxations of war. This tribulation dealt our clergy hard blows: concentration-camps, trials and persecution. Many of our leading priests were imprisoned: Canons of Prague: Dr. Stanovsky, Prelate Dr. Svec, Mgr. Stašek, the very popular Father Tylinek, the Rector of the Prague Seminary Mgr. Dr. Beran, Dr. Cinek, professor at the University of Olomouc, and many other valiant sons of the Church. For "suspicious" priests a special internment-camp was established near Prague. Canon Mgr. Antonín Count Borek-Dohalsky and Abbot Vykoukal died as heroes.

In the dawn of a new day our land awakes to a new life. We are poor and without pastors, for the archiepiscopal see of Prague and the episcopal sees of České Budějovice and Brno are vacant and our border districts are sorely in need of priests. But we are firmly resolved to work according to the will of God with joy and hope, in all circumstances in filial devotion to the holy Father. Our foremost duty will be to revive and rebuild Catholic Action according to the intentions of Pius XI.

Above all we pay attention to the young, who are organized in the Association of Catholic Youth under the guidance of the Jesuit Fathers and who, in the dark hours of their nation, gave proof of manly resolution and faith in the Lord. Their association was dissolved, their property confiscated, but their courage prevailed.

We are turning to you, worthy brethren of the New World, asking your cooperation that the Communion of Saints in prayer and cultural relation may be realized. Nothing but the eternal and ever young Truth of the Lord will give form to a new and better world.

Czecho-Slovakia.

VICTOR DRAPELA  
Editor, *Dobry Pastyr*.

### 'TEEN-AGERS

EDITOR: I find myself in disagreement with some of G. Howland Shaw's views in his article, *Let's Do Less For Youth*. (AMERICA, Sept. 22, 1945.)

It is, indeed, desirable that 'teen-agers learn self confidence. It is also true that self reliance begets self confidence. However, merely because "a very large group of eighteen- and nineteen-year olders in the armed forces and merchant marine," who have been deprived of parental guidance by war, "have practised independence in a large way," why accentuate and advocate the *independence* of all 'teen-agers to the extent of implying, as Mr. Shaw seems to imply, that "late hours, cellar clubs, zoot suits and bobby socks" are tolerable "manifestations" of their "most normal characteristic"?

Independence is vastly different from self reliance. 'Teen-age independence is more apt to produce self sufficiency and disrespect for authority. Reasonable freedom to 'teen-agers, under wise, experienced guidance, will foster self reliance and self confidence.

When, therefore, Mr. Shaw speaks about what, to him, seems a calamity—'teen-agers "overly dependent" upon parents—he is on none too sure social ground. With all due respect to his experience in social work, he does not seem aware of the patent fact that many of the seeming problems of juveniles and many problem juveniles are the result of 'teen-agers overly *independent* of parents, a fault which is as much, if not more, that of the parents than the 'teen-agers.

I can't intrude on your space further than to express my sharp disagreement with Mr. Shaw's approving observation about 'teen-agers' preference for "the leader of their choice, a boy or girl somewhat aggressive, inclined to be contradictory, by no means deferential and generally calculated to make the *average* adult (underlining mine) feel both uneasy and very critical" over "the good, well-mannered, deferential" boy or girl. It must be that Mr. Shaw expects the club to reform the leader; experience is that 'teen-agers follow the leaders.

What leaders and parents of youth need today is not so much the "humility" (though the virtue is commendable) of which Mr. Shaw speaks, but rather, understanding. By all means "help boys and girls to help themselves," as Mr. Shaw advises. But let us help them to be self reliant rather than self sufficient.

(JUDGE) JOHN A. MATTHEWS  
Trustee, Welfare Federation  
of Newark, N. J.

Newark, N. J.

### ANOTHER BOOK FOR SENIORS

EDITOR: Father Donovan should have added a sixth book to his list for seniors, *Art and Scholasticism* by Maritain. We are lookers-on in the field of art, and the otherwise excellent selections of Father Donovan leave the impression that little can be done about it. Everyone to his own fancy, but it seems to me that if we could get a goodly number of Catholic college graduates to learn *Art and Scholasticism* by heart that we could soon again speak of the Church as "The Mother of Arts."

La Grange, Ill.

C. V. HIGGINS



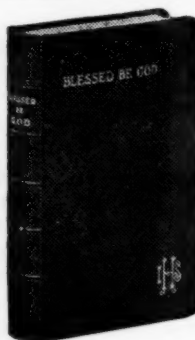
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**THE WORD**

"THERE WAS a man in the land of Hus," runs the Offertory hymn of the Mass for the Twenty-first Sunday after Pentecost, "whose name was Job, simple and upright and fearing God." Simple and upright and fearing God! And yet his name has come down the ages as a symbol of patient suffering and long endurance. For all those—and they are many—who wonder "why this should happen to me" his life is a partial answer. He was one "whom Satan sought that he might tempt."

Saint Paul in the Epistle tells us that "our wrestling is not against flesh and blood, but against the principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in high places." (Eph. 6: 10-17.) Job himself was keenly aware that "life on earth is a warfare." We have plenty to fight against in this war, our own weakness, our tendency to evil, selfishness, laziness, difficulty in understanding the meaning of spiritual values. All that would seem to be enough; but there is more. There is the fallen angel, Satan, who hates to see human beings so living that they will take the places that he and his fellow rebellious angels once occupied in heaven. He is clever, and so are all his friends. He has been in this business of fighting human beings far longer than we have been at our task of trying to save our souls. He has an intellect far keener than the finest of human intellects. He knows all the tricks of the trade, and he is never discouraged, no matter how often or how badly he fails.

Fairy tale? We would like at times to think so, but our thinking does not wipe Satan out of existence. It merely makes us careless, leads us either to ignore or underestimate our enemy—for, never forget—he is our enemy. In his *Spiritual Exercises*, Saint Ignatius gives us a picture of Satan at work: "he summons innumerable devils, he sends them out, some to one city, some to another, and so on throughout the whole world, not omitting any provinces, places or states of life, or any persons in particular . . . he warns them to lay snares and chains, telling them how they are to tempt men first to covet riches, so that they may more easily come to the vain honor of the world, and then to unbounded pride; so that the first step is riches, the second honor, the third pride; and from these three steps he leads them to all other vices."

Whether we like to admit it or not, the devil and his cohorts are working against us. It may well be that a particular one has been assigned especially to each one of us. What then? Get frightened? No. Just be on guard. "Lord," we read in the Gradual of the Mass, "Thou hast been our refuge from generation to generation. Before the mountains were made, or the earth and the world was formed; from eternity and to eternity, Thou art God." Alone we would not be a match for any devil. With God we are stronger than all of them put together. We have the "armor of God." We have, as Saint Paul tells us in the Epistle, God's truth and God's justice and faith, and God's Gospel of peace. Against the man who lives in truth and justice the life of the Gospels, no devil can succeed.

Another thing we have that the Gospel of this Sunday hints at—we have one another. Once we know that we have a whole host of hellish enemies to fight against, we may be much more inclined to stop all our bickering with human beings, to forgive them their great or small offenses, and in the interest of our souls and the souls of all men to join together with all men in Christ against the enemy of our common human nature.

**JOHN P. DELANEY**



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